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THE DISCIPLES OF CHRIST IN MISSOURI

*Celebrating One Hundred Years
of
Co-operative Work*

BY

GEORGE L. PETERS



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1937

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Missouri Convention
Disciples of Christ

FOREWORD

Subsequent to the state convention of 1932 a Commission was appointed to outline a project for the observance of the first hundred years of the organized life of the Disciples of Christ in Missouri. It was generally understood that the main feature of this celebration should be the Centennial Convention to be held in Columbia on the exact anniversary of the first State Meeting held at the Bear Creek Church in Boone County, September 22-26, 1837.

The Commission felt that a history of the Disciples of Christ should be written and made available for those attending the Centennial Convention, as well as for the members throughout the state generally. This raised many difficult problems. The most important was to get an author who would be willing to give this literary service without compensation, for no considerable royalties could accrue from such a book. This author should not only be willing to give the service but he should above all things be a person of literary competency and long experience with the churches.

The fitness of George L. Peters of Canton for writing this history was apparent from the first. He has served the Missouri churches with distinction for many years as a pastor, teacher, and missionary superintendent. He is a man acquainted with the printed page both as a reader and writer. He loves our brotherhood with a deep and sincere passion. He has discriminating judgment in use of source materials and makes a fair appraisal of persons and situations. He was willing to take the time and energy for this arduous task.

It was felt advisable to limit the size of the book in the interest of a lower cost and wider circulation. The author has had to cut his material most severely and the publishers have been compelled to omit pictures.

In spite of these limitations we are very happy to commend this book. It is comprehensive, interesting, and readable. We feel certain that thousands of readers in this and succeeding generations will share our delight in the chronicle of the first century of our Disciple life in Missouri.

C. E. LEMMON.

Chairman, Centennial Commission of the Missouri
Christian Church Convention

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PREFACE

The purpose of this book is to seek to present in as brief and concise a manner as possible the story of the development of the church known as the Disciples of Christ, in the state of Missouri, over a period of one hundred years.

The writer has recognized the fact that from the beginning when churches were organized they were called Christian Churches, and when organizations were formed they were organizations of the Christian Churches of Missouri, although there were many who preferred the designation Disciples of Christ; and since that has come to be the official title used to designate this body of believers, the writer has used the terms interchangeably.

The treatment of the subject necessarily has been limited. It was the desire of the Centennial Commission to prepare a book that could be sold at the popular price of one dollar, so that it might have the widest possible circulation; to be accurate as to fact and interesting in presentation. Under such circumstances it would be impossible even to give the names of the churches that have been organized or the preachers who have served them. An attempt has been made to give an outline of the picture of a body of people developing from a few scattered disciples, with here and there a family, into a brotherhood with national and international interests. It is the author's conviction, after two years of diligent research after historical data, that there are yet many facts to be discovered and personal incidents to reward the searcher. If this book shall stimulate individuals to seek for and record facts concerning the history of individual churches, or to write the history of the churches county by county, its purpose will have been achieved.

Grateful acknowledgment is made, for assistance in securing historical material, to Culver-Stockton College, for

the use of its collection of Disciple Literature, and to librarian Claude E. Spencer, for his constant assistance and advice; to the N. Y. A. of Missouri, for the use of student labor; to Dr. Henry Barton Robison for suggestions in preparation of the manuscript; to Roy King, of the State Historical Society, for valuable assistance in securing material; to the Christian Board of Publication for the use of their files of *The Christian* and *The Christian-Evangelist*; and to the many who have written concerning persons and churches. Acknowledgment has been made in the Bibliography of books, pamphlets and manuscripts used.

It has been a pleasure to prepare this manuscript. If it renders even a slight service in preserving the records of the past and challenges the present generation to greater service, it will not have been in vain.

GEORGE L. PETERS.

Canton, Missouri
August 10, 1937

CHAPTER I

THE EARLY SETTLEMENT OF MISSOURI

The history of the Disciples of Christ, or of any religious body, must take into account the territory in which its members live; for the natural resources of a region have much to do with attracting settlers. Walter B. Stevens, in his *Centennial History of Missouri*, styles it "Missouri, the Central State." A glance at the map of the United States will confirm the opinion that it holds a strategic position in the commonwealth of states. This alone might not mean much, unless there were other factors which tend to give it a place of importance. But there are—Viles in his *History of Missouri for High Schools* says, "As to soil, surface and other natural resources, Missouri has more variety than the states to the east, north, and west and is consequently more interesting to live in, travel through, or read about."

Missouri has had an interesting history. Originally possessed by the Indians, it was acquired by the French through discovery and occupation. The struggle for power on the North American continent was a long one, involving the ambitions of the three great European nations, England, France, and Spain, and resulting in the settlement, for the most part, of the English on the eastern coast, the French in the Great Valley, and the Spanish in the Southwest. Following the defeat of the French in Canada in 1759, France, by the Treaty of Paris, negotiated in 1763, ceded to England the St. Lawrence Valley and the eastern half of the Great Valley. The western half of the Valley, which she had named Louisiana, she ceded to Spain, her secret ally. The cession of this territory to Spain met with such emphatic protests on the part of the French settlers that it was 1769 before the Spanish government succeeded in gaining full control of

Louisiana. The possession of the territory by Spain, although it was under Spanish governors from 1769 to 1803 (it was secretly ceded back to France in 1800, but remained under Spanish governors) when it was sold to the United States, left very little impression upon it in the way of settlement. Spain was too much interested in her vaster territories to the southwest to pay much attention to the territory of Louisiana. The formal acquiring of the Louisiana Purchase by President Thomas Jefferson in 1803, in the name of the United States, added a great section of unknown wealth to the territory of the thirteen original colonies.

The settlement of what is now Missouri began perhaps three-quarters of a century before it became a part of the United States. It is claimed by some that a French settlement called Fort Orleans was established in 1723 somewhere in what is now Saline or Carroll County, above the mouth of the Grand River, but it was abandoned a few years later, because it was not needed for defense. The early settlers of Missouri, like all pioneers, followed the courses of the streams, so that the first settlements were made in proximity to the water courses. For that reason the first permanent settlements appeared along the course of the Mississippi and tributary streams. There was another factor which entered into the location of settlements. Europeans, coming to the New World, were constantly looking for mineral wealth. Then, fur-trading was profitable and there were plenty of furs in Missouri and its vast hinterland, and trading with the Indians was a lucrative business. The French had established settlements in Illinois at Kaskaskia, Fort Chartres, Cahokia, and other points and only the river separated these settlers from Missouri, so it was not long until some of the prospectors and hunters built themselves cabins on the west side of the river, and the oldest settlement now in existence was started, on the Mississippi River. Resi-

dents of Illinois, from the region of Kaskaskia and surrounding settlements, frequently crossing the river to trade with the Indians, finally built themselves log cabins and remained permanently on the Missouri side. Thus Ste. Genevieve began sometime between 1732 and 1735.

As early as 1720 rumors of extensive deposits of lead had reached France, from reports of settlers of the Illinois villages, and they were eagerly seized upon as evidence of new wealth. A large lease was granted to a newly organized company and an experienced miner named Renault came with two hundred miners and five hundred Negro slaves, whom he purchased at San Domingo, to open mines. That the actual deposits did not come up to the published manifesto was undoubtedly true, but lead was discovered in paying quantities on the surface, in the region of the St. Francois and Meramec basins, and Mine La Motte, Fourche à Renault, and Mine à Breton were opened up in what is now southeast Missouri. It is interesting to know that lead mines still operate in that section of the state.

It was inevitable that a favorable location should be sought for a settlement at or near the confluence of Missouri and Mississippi Rivers, for the Missouri River was the gateway to the Far West with its wealth of Indian trade and its vast resources in furs. Accordingly in February, 1764, a Frenchman by the name of Maxent, a wealthy New Orleans merchant, who had associated with him Pierre Laclède Liguist, obtained by a grant from the governor of Louisiana the exclusive right to trade with the Indians. Laclède sent his stepson, Auguste Chouteau, with plans to begin a settlement where St. Louis now stands. Laclède, who had chosen the site the year before, moved his family to the city the following summer, becoming a permanent resident. The settlement at once became popular across the river, and Frenchmen at Kaskaskia and the surrounding settlements, becoming

dissatisfied with the prospects of their changed allegiance, crossed to the Missouri side, many going to Ste. Genevieve, others to St. Louis, until by 1772 the latter had a population of 399 white people and 198 slaves, a total of 597, out of a total for the territory of 1,288.

After the establishment of Ste. Genevieve and St. Louis, other settlements sprang up. St. Charles, which afterward became the first capital of the state, was begun in 1780. The prospect of fortunes to be made quickly, however, lured settlers to the southeast section in greater numbers. Caruthersville was founded in 1790. "The best known, if not the most important, of the American settlements in this part of the district was called Mine à Breton, or Burton, near the present Potosi."¹ "Fredericktown was first called St. Michael's and was begun in 1800. Contrary to the rule concerning the settlements in this valley Fredericktown was a purely French settlement at first, instead of American."² For the most part the French settlers formed villages, the American lived on isolated farms. The American settlers lacked the culture and refinement of the French, but by 1804, when the territory became a part of the United States, they were numerically stronger, although the majority of the settlements were French.

The development of Missouri fully justified the confidence of the pioneers in choosing it for a home. Its soil varies from the rich loess deposits in the river bottoms and in the northwest, to the wooded and rocky hills of the Ozarks in the south. Under the blows of the woodsman's ax the sturdy forests of oak, hickory, elm, locust, sycamore, maple, and many other varieties gave way to the plow to become fields of waving corn and the wild grass of the prairies became the green blue-grass pastures for the herdsman's cattle. In the production of agricultural staples, particularly corn, Missouri ranks fifth, and for variety of products she is not surpassed

¹Violette's History of Missouri, p. 45.

²Ibid.

by any. Nearly all kinds of fruits which grow in the temperate zone thrive here. In the raising of stock she ranks among the first, and the Missouri mule has become a tradition.

In mineral deposits Missouri is blessed. The early discovered deposits of lead which first attracted the attention of the French a century before she became a state were later supplemented by the discovery of rich deposits in the southwest, until Missouri became the center of the lead interests of the world. Zinc in paying quantities was discovered in the southwest and became a valuable product. Cobalt exists in southeast Missouri, and clay, from which large quantities of tile and firebrick are made, exists in the central counties. Cotton, rice, and tobacco have been produced in paying quantities in the southeast, particularly the two former, while the latter is grown all over the state.

Because of transportation facilities, chiefly through the Missouri River, Missouri easily became the gateway to the Great West. The early fur trade of the Northwest found its way to St. Louis, which became and still is the central fur market of the continent. The famous Santa Fe Trail began at Franklin, and Missourians were responsible for its developments.

The far-reaching effects of the purchase of the Louisiana territory by the United States government could not have been realized when it was made. Its political importance could be seen by the statesmen of that day, but its vast natural resources could not have been known. Our interest is here centered in that part of the territory now known as Missouri. When it came under the jurisdiction of the United States government in March, 1804, it became a land of promise to increasing numbers of pioneers in the states east of the Mississippi, who felt that their surroundings were too limited or in whom the love of adventure impelled them to seek new opportunities for conquest.

CHAPTER II

EARLY IMMIGRATION TRENDS

Attention has been called to the fact that the first settlers on Missouri territory were French. Naturally they brought with them the characteristics of the civilization to which they were accustomed. They established towns and built their houses after the pattern of the houses in the homeland. Generally these were built of stone or hewn logs and were close to the street, sometimes surrounded by a picket fence. The front yards were small, but the back yards were large, containing not only the outbuildings, but vegetable and flower gardens. Their farms were outside the villages. They worked after the fashion of the peasants of France.

The Americans began to come in great numbers by 1797. Most of them came from Tennessee, Kentucky, Virginia, and North Carolina. Many of them were of German or German-Swiss extraction. The Germans had come to America in large numbers after 1830 and had settled in the valleys of Pennsylvania, from which some migrated to Missouri. Settlements were made in St. Charles, Warren and Marion counties, where the cheapness and fertility of the land enabled them to acquire homes and establish communities that still bear the stamp of their nationality. Their letters to their friends in the Vaterland extolled the virtues of the new home and resulted in the migration of many relatives and friends.

The settlers from Virginia, North Carolina, Kentucky, and Tennessee were of Scotch-Irish descent, of the rugged pioneer type, and were mostly from the mountain regions. The appeal of the frontier had varied forms. The lure of cheap lands with large returns was very attractive. Samuel Rogers, in his autobiography, thus describes the attraction Missouri

had for his father. "In the year 1799 a pamphlet fell into my father's hands which gave a glowing description of New Spain, or Upper Louisiana, now called Missouri. It set forth the great fertility of the soil, the rare beauty of the country, the abundance of game, and the vast extent of range of stock, besides the gift of six hundred and forty acres of land to every bona fide settler. All this was too much for my father, who by this time had contracted a great fondness for border life. Accordingly, in company with a Mr. Bradley, of Clark County, he mounted his favorite horse, and, with a rifle on his shoulder, faced the boundless wilderness. . . . From Paincourt (now St. Louis) my father passed on to what was called the Bonhomme settlement, on the Missouri River, twenty-two miles from St. Louis. There he bought a tract of six hundred acres of land at one dollar per acre. On the tract there were two cabins, and there were about four acres of land under cultivation."¹ One of the most noted pioneer leaders was Daniel Boone, who was born in Pennsylvania in 1732. When he was eighteen years old his father moved the family to western North Carolina, where Daniel married and began rearing a family. Soon this region became overcrowded, game was too scarce for his pioneer tastes, and he with other hunters began to explore the Kentucky territory. In 1775 he established Boonsborough. Before long, however, Kentucky seemed too crowded to suit him and he migrated to Missouri, and settled at Femme Osage, twenty miles above St. Charles, on the Missouri River, a place which had been established by his son, Daniel Morgan Boone, two years before.² He became one of the noted pioneer characters of the state; after him Boone County, Boone's Lick, Boonville, and Boonsborough were named. He was appointed by Governor De Lassus as magistrate of the surrounding territory and was given a grant of 10,000 acres of land but the grant never was confirmed because he neglected to have it prop-

¹Tolls and Struggles of Olden Times—Rogers, pp. 7, 8.

²Violette's History of Missouri, pp. 62, 63.

erly certified. Later he was granted 1,000 acres by Congress for his services to the public.³

Most of the American settlers were from the South, at this period, although only a minority of them possessed slaves. The first slaves were brought by Renault from San Domingo, to work in the mines. By 1821, when Missouri was admitted into the Union of States, its population had increased to 66,600, of whom about 14 per cent were slaves. From 1820 to 1850 the population increased steadily, and new counties were organized to furnish local government facilities for the rapidly increasing communities. The influx during this period brought from the blue grass region of Kentucky a different type of settler, who was able to purchase farms and maintain servants. The census of 1850 showed a total population of 682,044, of whom 87,422 were slaves. By far the largest single number were native Missourians, although they were a minority of the total. The percentage from free states was very small.

With the increase in population came increase in land values. The few settlements that were formed became trade centers. St. Louis naturally took the lead, due to its location and already established markets for furs and lead. The next most important was the Boone's Lick country in Howard County. Here the sons of Daniel Boone began making salt in 1807. The town of Franklin was started in 1817 and within one year it contained 150 houses. Land values went up from 10 cents an acre to 8 dollars an acre, and town lots in one year sky-rocketed from 50 dollars to 600 dollars. By 1820 it was the second place of importance in the territory, having a population of more than a thousand. It was washed away by a flood inside of ten years, and Boonville, which had been started in 1819, began to grow.⁴

The religious and social life of the territory was that of the pioneer settlements everywhere. The struggle of the set-

³Ibid., p. 64.

⁴Ibid., pp. 75, 76.

tlar was to maintain an existence under primitive conditions. Standards of living were limited. Means of subsistence were mostly game and wild fruit and berries until gardens could be cultivated, and the business of the trader was making money. The settlements were trading posts and consequently the most primitive methods of law-enforcement were used. Then, too, the devastating effects of war, the War of the Revolution and the War of 1812, left their impress finally upon this new country. Barton W. Stone in his autobiography thus describes conditions in the mountains of West Virginia, following the Revolutionary War. "The soldiers, when they returned home from their war tour, brought back with them many vices almost unknown to us before, as profane swearing, debauchery, drunkenness, gambling, quarreling, and fighting. For having been soldiers, and having fought for liberty, they were respected and caressed by all. They gave the *ton* to the neighborhood, and therefore their influence in demoralizing society was very great. These vices then became general and almost honorable."⁵ Violette, describing conditions in the Missouri territory during this period, says, "The sale of liquor, which had been carefully controlled by the Spanish Government, was now allowed without restriction at 'taverns and groceries.' This made inevitable a great deal of drunkenness. Gambling, the twin evil of drunkenness, likewise prevailed very extensively and openly. Professional men, civil and military officials, merchants, and Indian traders all indulged. Profanity was quite common.

"Sunday desecration became usual. On Sunday more trading was done than on any other day in the week, and no kind of labor was suspended on account of the day. But many found it possible on that day to give themselves to amusements of all sorts, some of which were very questionable at

⁵Autobiography of B. W. Stone, pp. 2, 3.

any time, and frequently the Sabbath closed with fighting.''⁶ Religion, seemingly, was wholly neglected.

As France and Spain were Catholic countries, it was natural that the Catholic Church should be the first to appear. When Pierre Laclede selected the site of his residence in St. Louis in 1764 he also selected the site for a church and the first Catholic church was built. The block has been the site of a Catholic church ever since. During the Spanish rule Protestants were forbidden to enter the territory and land grants were supposed to be made only to Catholics. The orders were not rigidly enforced, however, and itinerant Protestant ministers preached in the territory before the Louisiana Purchase became a part of the United States. The majority of the American pioneers, especially those coming from the southern mountains, were Protestants and they immediately began to exercise their religious liberty. Baptist and Methodist preachers came into what is now Missouri as early as 1806. The Bethel Baptist Church was organized and a house erected near Cape Girardeau in 1806, and the McKendree Chapel, a few miles from Jackson, the same year. The former has disappeared but the latter still stands and is used by a Methodist congregation.⁷ The Fee Fee Baptist Church near Wellston was organized in 1807 and is the oldest Baptist church still in existence. The most common meeting place was a brush arbor with puncheon floor platform and pine knots for light. The earliest efforts of Protestantism were outside of St. Louis. It was not until 1816 that the settlement was entered. In that year a Presbyterian church was established there. The Baptists entered in 1818, the Episcopalians in 1819, and the Methodists in 1820. The Disciples, who were destined to become an important factor in the religious life of Missouri, and with whom we are particularly concerned, organized their first churches in Howard County and did not enter St. Louis until 1837.

⁶Violette's History of Missouri, p. 82.

⁷Ibid., pp. 86, 87.

CHAPTER III

THE RELIGIOUS BACKGROUND AND CONVICTIONS OF EARLY DISCIPLES

Among the early pioneers who came from Kentucky, Tennessee, and North Carolina were some who refused to have any name but Christian attached to them. It is generally supposed that the first minister of the gospel to cross the Mississippi River and preach a simple New Testament message, unhampered by creeds or statements of men, was one Thomas McBride, an humble, untutored man, but a man of great energy and simple piety. He migrated from Barren County, Kentucky, to Missouri in 1813. He stopped first in what is now Franklin County, although it was then a part of St. Louis County, and made a deep impression upon those who heard him preach. He continued his migration farther west and finally stopped in Howard County where he established a home.¹

The spirit of evangelism had been moving among the churches of the east and south at the turn of the century. Churches of all denominations were deeply interested and their itinerant evangelists were holding meetings and reporting marvelous results. The conditions everywhere called for a revival. Peter Cartwright, the "Backwoods Preacher," in his autobiography, says, "Logan County, Kentucky, when my father moved to it, was called 'Rogues' Harbor.' Here many refugees, from almost all parts of the Union, fled to escape justice or punishment; for although there was law it could not be executed, and it was a desperate state of society. Murderers, horse thieves, highway robbers, and counterfeiters fled here till they combined and actually formed a majority.

¹Toils and Struggles of Olden Times—Rogers, p. 160.

The honest and civil part of the citizens would prosecute these wretched banditti, but they would swear each other clear; and they really put all law in defiance, and carried on such desperate violence and outrage that the honest part of the citizens seemed driven to the necessity of uniting and combining together, and taking the law into their own hands, under the name Regulators. This was a very desperate state of things.’’² It was in this county that James McGready and other Presbyterian ministers held a meeting in the spring of 1801.

One of the most noted meetings of the times was the Cane Ridge revival, at Cane Ridge, Bourbon County, Kentucky, in 1801. Barton W. Stone, a Presbyterian minister, had been called to serve two churches, Cane Ridge and Concord, through the Presbytery of Transylvania, in 1798. He accepted the call, was installed as pastor, and began his work with the churches. He thus describes his situation: “Things moved quietly in my congregations, and in the country generally. Apathy in religious societies appeared everywhere to an alarming degree. Not only the power of religion disappeared, but also the very form of it was waning fast away, and continued so to the beginning of the present century. Having heard of a remarkable religious excitement in the south of Kentucky, and in Tennessee, under labors of James McGready and other Presbyterian ministers, I was very anxious to be among them; and early in the spring of 1801, went there to attend a camp meeting. There, on the edge of a prairie in Logan County, Kentucky, the multitude came together, and continued a number of days and nights encamped on the ground; during which time worship was carried on in some part of the ground.’’³ The impression this meeting left upon Mr. Stone led him to return to his churches at Cane Ridge and Concord, to preach with such fervor that

²Backwoods Preacher—Peter Cartwright, pp. 24, 25.

³Autobiography of B. W. Stone, pp. 24, 25.

the people were deeply moved and there were conversions at every service. He held a meeting at Concord which lasted for five days and nights and resulted in many conversions.

But it was at Cane Ridge that the most remarkable results were seen. The meeting began in August, 1801 (C. C. Ware, in his admirable book, *Barton Warren Stone, Pathfinder of Christian Union*, concludes after patient, thorough research that the dates were August 7-12). It was estimated that from twenty to thirty thousand people were present on the grounds, so that four or five preachers were speaking at the same time, without interfering with one another. Denominational differences were forgotten and Presbyterian, Methodist, and Baptist preachers participated in proclaiming the gospel. Large numbers of converts were made, some coming from as far away as Ohio, thus carrying the fruits of the meeting over a wide territory.

The Cane Ridge revival, like its predecessor in Logan County, was marked by emotional demonstrations which made it historic. Barton W. Stone, commenting upon it in his autobiography, which was written in 1843, near the close of his life, describes these demonstrations as the "jerks," "dancing exercise," "the barking exercise," "the laughing exercise," "the running exercise," and "the singing exercise." These were not engaged in by the outrageous sinners alone, but some of the most saintly people were affected by them. His conclusions were expressed thus, "That there were eccentricities and much fanaticism in this excitement, was acknowledged by its warmest advocates; indeed it would have been a wonder, if such things had not appeared, in the circumstances of that time. Yet the good effects were seen and acknowledged in every neighborhood, and among the different sects it silenced contention, and promoted unity for awhile."⁴ The physical demonstrations which were manifest

⁴Ibid., p. 42.

at Cane Ridge began to appear in Pennsylvania and other eastern states, but the movement received small encouragement from the Presbyterian leaders there. The Reverend John Johnston, a Presbyterian minister at that period, wrote, "One thing which caused me much thought, and which was the subject of conversation with many of us, was the apparent coldness of ministers and good elders, who had been praying for years for this blessed outpouring of the Holy Spirit. . . . From President Edwards' narrative and other sources, we learn that there were similar bodily affections in New England, Cambuslang, Scotland, and elsewhere, a hundred years ago. Ministers in western Pennsylvania were aware of these facts, and were not surprised at these extraordinary manifestations, and they did not abstain in public and in private, from teaching that there was no genuine piety in bodily exercises."⁵ The permanent effects were more clearly recognized by another commentator at a later date. "These were manifestations of a great work, the blessings of which were widespread and incalculable and permanent. It overflowed into Ohio, Pennsylvania, Tennessee, North Carolina. It reformed and civilized some of the wildest districts of America. Careless men and women were made earnest-minded, the cords of evil that tied thousands were broken, the abandoned were purified, and ruffians were tamed; places where there was no safety for life or goods became the happy homes of Christian men and women. It was in this wild country amid these extravagances of the Kentucky revival that the Cumberland Presbyterian Church was born."⁶

The Cane Ridge revival, although it had been marked by a spirit of unity, manifested in the participation of Presbyterian, Methodist, and Baptist preachers, resulted in a re-

⁵Autobiography and Ministerial Life of the Rev. John Johnston, DD., pp. 52, 53.

⁶The Psychology of the Soul—Stevens, pp. 211, 212.

surgeance of sectarianism that finally caused Mr. Stone to leave the Presbyterian Church and lead a group of followers in the establishment of churches of a new order. The conservative element in the Presbyterian Church were greatly disturbed to find that during the revival meetings the Westminster Confession of Faith was scarcely mentioned and the doctrines of the church which laid great emphasis on the teaching of Calvin were entirely forgotten. On the contrary, the preaching dealt with a personal appeal to the sinner to repent of his sin and accept Jesus as a personal Savior. It was true that the converts had been many but it was hardly conceivable that Methodists and Baptists could make good Presbyterians. Richard McNemar, one of Stone's associates, was cited before the Springfield, Ohio, Presbytery and his case was referred to the Synod of Lexington, Kentucky, and the whole group of five ordained ministers were brought under consideration. Before the action of the Synod was reported the five met and drew up a statement of their case, withdrawing from the jurisdiction of the Synod, but not from the communion of the Presbyterian Church. They then organized themselves and their churches into the Springfield Presbytery and went forward preaching and organizing churches. They had not continued in this course more than a year before they discovered their plea for the simplicity of New Testament teaching did not harmonize with the name Presbyterian, or any other name not known in the New Testament. They therefore wrote and published "The Last Will and Testament of the Springfield Presbytery," and declared themselves free from man-made creeds, calling themselves Christians. Mr. Stone says, "Having divested ourselves of all party creeds, and party names, and trusting alone in God, and the word of his grace, we became a by-word and laughing stock to the sects around; all prophesying our speedy annihilation. Yet from this period I date the

commencement of that reformation, which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers were multiplied.”⁷

The new movement found itself faced with some very difficult and perplexing problems. The expressed purpose of the leaders was to “unite all Christians—commune together, and strengthen each other’s hands in the work of the Lord.”⁸ In their explanation of the reason for dissolving the Springfield Presbytery they stated, “At their last meeting they undertook to prepare for the press a piece entitled *Observations on Church Government*, in which the world will see the beautiful simplicity of Christian church government, stripped of human inventions and lordly traditions. As they proceeded in the investigation of that subject, they soon found that there was neither precept nor example in the New Testament for such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc.” All of these they regarded as “self-constituted bodies,” and therefore causes of differences. In abandoning them, however, they wisely “agreed to act in concert, and not to adventure on anything new without advice from one another.”⁹

The question of baptism early came to the fore. The separate Baptists were active in those regions and had participated in the revival at Cane Ridge and others following, so that it was inevitable that their practice of immersion should attract attention. Robert Marshall, one of Mr. Stone’s associates, had become convinced of the correctness of the Baptists’ view and had ceased practicing pedobaptism, and it was rumored that he was on the eve of joining the Baptist Church. When the news reached Mr. Stone he wrote Marshall a strong letter, vigorously upholding the practice of pedobaptism, and he received a reply equally vigorous and

⁷Autobiography of B. W. Stone, p. 50.

⁸Ibid., p. 55.

⁹Ibid., p. 60.

more convincing, which resulted in Mr. Stone's abandoning the practice and eventually being immersed and adopting it as a practice. When the matter was presented to the elders and deacons for decision as to the practice of the churches, Mr. Stone says, "At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely, and according to their conviction of right. And we should cultivate the long-neglected grace of forbearance toward each other—they who should be immersed, should not despise those who were not, and vice versa.'"¹⁰

While the work of Stone and his co-laborers was proceeding in Kentucky and Ohio, seeking to lead people to a simple faith in Jesus Christ as the only Savior of lost men, and to unite them in one body with the New Testament as their guide, a similar movement was beginning in Washington County, Pennsylvania, under the leadership of Thomas and Alexander Campbell. Both movements began with ministers of the Presbyterian Church but while the Stone movement received impetus from the emotional outbursts of Cane Ridge and other revivals, the Campbell movement was initiated in a different environment and lacked the emotional appeal. Both movements grew out of agony of soul over the distressing conditions of human society and the divided state of the church. Thomas Campbell came to America from Ireland in 1807, in search of a more healthful climate. He was an ordained Presbyterian minister of the Anti-Burgher-branch of the Seceder branch of the Presbyterian church, of Scotland. When he arrived in America he presented his credentials to the Philadelphia Synod which was then in session, and was cordially commended to the Presbytery of Chartiers, located in Washington and the surrounding county. He found the same sectarian spirit here that he had

¹⁰*Ibid.*

left in Ireland and Scotland. There seemed to be more anxiety about regularity in doctrine than there was about salvation through redeemed lives. An unhappy experience for which he received the censure of the Presbytery led him to declare himself free from its authority and to form a Christian Association, publishing the now famous *Declaration and Address*, which has been regarded as the expression of the faith and purpose of the Disciples of Christ to the present time.

Mr. Campbell was a man of pacific spirit, and recognized all believers in Christ as His disciples, whatever names they might wear. When on a tour among his churches he found many scattered Presbyterians, some of whom had not had the opportunity of attending a communion service for years. These he invited to participate in a service which he conducted. For this he was censured by the Presbytery and later by the Synod, which finally resulted in his withdrawing from the Synod entirely.

The *Declaration and Address* was written by Thomas Campbell in 1809 and was presented to a group of his friends and followers for consideration, with the suggestion that it be a statement of belief, and that they form a Christian Association, to give expression to their views. They were not to disassociate themselves from the church to which they belonged, but were to seek in every way to spread their plea for the unity of God's people, believing that its sincerity and simplicity would win the devout Christians to it. Alexander Campbell, who brought the rest of the family from Ireland that year, when shown the document by his father gave it his hearty approval and soon proved to be its leading champion.

It was not long until the Reformers, as they were called, found themselves outside the bounds of the Presbyterian Church and aligned with the Baptist. The Plea had at-

tracted some able men, among whom Walter Scott became a leader. The movement spread throughout Pennsylvania, Virginia, New York, New England, and eastern and northern Ohio. The union with the Baptists did not continue long. The Brush Run Church, with which the Campbells were associated, was invited to become a part of the Redstone Baptist Association and did so with the distinct understanding that it would not subscribe to any creed but would be permitted to proclaim a simple New Testament gospel with no human limitations. The result was that trouble arose. When Alexander Campbell was invited to preach at a meeting of the Association and he delivered a "Sermon on the Law," a sermon that could be delivered in any pulpit, anywhere, today without causing unfavorable comment, it stirred the brethren so that it was decided to exclude the preacher and his followers. The Campbells, having learned of the plan, asked for letters from the Brush Run Church and immediately withdrew and formed a church at Wellsburg, Virginia. Later this church joined the Mahoning Baptist Association of Ohio, and the whole Association finally became a part of the Reformation.

It was a long time before the leaders of these two great movements which were destined to become one were to meet. The efforts of Mr. Campbell had for the most part been confined to the East, while Mr. Stone had been busy in Kentucky, reaching into southern Ohio by an occasional trip. Mr. Campbell's visit to Kentucky in the fall of 1823, to debate with Mr. McCalla, spread the news of his teaching far and wide, which was increased by later visits. Mr. Stone records, "When he came to Kentucky I heard him often in public and in private. I was pleased with his manner and matter. I saw no distinctive feature between the doctrine he preached and that which we had preached for many years, except on baptism for the remission of sins. Even this I had

once received and taught, as before stated, but had strangely let it go from my mind, till brother Campbell revived it afresh.’¹¹ In 1832 the leaders of both movements met in Georgetown, Kentucky, and after full and frank discussion of points of agreement and difference, combined their forces into one united movement. C. L. Loos, writing of this period, says, “While A. Campbell and others on his side were not altogether satisfied with the explanations given by Stone and his brethren, yet they wisely yielded and accepted the full fellowship and co-operation of these brethren. Some twenty-five years after this act of union I received the account of it and of its result from the mouth of A. Campbell himself. It was not an easy matter for him to consent to any fellowship with even the mildest form of Arianism, but he had the wisdom and the charity to allow the judgment of such men as J. T. Johnson to prevail. He had, moreover, a strong confidence in the salutary operation of the great principles of union which he had himself so strongly advocated, and therefore in the fraternal alliance here consummated with such men as Stone and the noble men associated with him. In this confidence he was not deceived.’¹² The first preachers coming to Missouri to preach the plea for Christian Unity were from the reformers from Kentucky; but, although they revered the name of Stone, they were ready to receive the teaching of Alexander Campbell and eagerly follow his leadership.

¹¹Ibid., p. 75, 76.

¹²Reformation of the Nineteenth Century—J. H. Garrison. Introductory Period—C. L. Loos, p. 93.

CHAPTER IV

THE FIRST CHURCHES—THEIR INFLUENCE

The need for religion always has been the motivating power back of the preaching of the gospel. Jesus called men away from their daily tasks and endued them with power to preach a message to a world lost in sin. They accepted the task and went forth conscious of a great responsibility, from which they could be released only by preaching. "We cannot but speak" was their answer to commands to remain silent. The first foreign missionaries of the eighteenth and nineteenth centuries felt the same urge. Whenever the sense of human need and the divine power of the gospel to meet it are joined, no human obstacle can stop its progress.

The first churches were the result of this urge upon the part of godly men to meet the needs of a primitive, pioneer society. The first churches known as Christian or Disciples of Christ were organized in Howard County not far from the town of Franklin. Preaching seems to have begun in several places in 1816. At the first annual meeting, which was held at Bear Creek Church, in Boone County, in September, 1837, two churches, namely, Salt Creek and Richland, were reported as "planted" in 1816, and undoubtedly preaching had been carried on in the homes of the people as early as that; but the first organization of which we have record is the Salt Creek Church. It was located four and a half miles northeast of the town of Franklin. The original building was erected in 1817 and was dedicated November 22, by Thomas McBride. In a booklet prepared by a committee of the members in 1917, in celebration of its one hundredth anniversary, the statement is made, "To this organization belongs the distinction of being the oldest Christian Church west of the Mississippi River."

“Just one round century ago, on Saturday, November 22, 1817, the Salt Creek Church of Jesus Christ was organized by Thomas McBride and composed of thirteen earnest workers.” The names of the thirteen charter members were John and Polly Bradley, Rudolph and Haner March, Drucilla, Elizabeth, Nathan, Polly, Richmond and William Roberts, Mary Trapp, Nancy and Richard Winscott. The names of all but Richard Winscott were signed with a cross.

“The land on which this old church was built belonged to the Bradley family, who were among the organizers of the church, and on the first official board. Later the location passed into the hands of the Maxwell family, and the deed to the old church site and cemetery is held by Mr. J. A. Maxwell and wife at the present time. . . .

“The building was made of unhewn logs, chinked with mud. This building was 16 feet by 24 feet and faced almost due south. The south side was the front of the church, with a door in the center, and two old-fashioned windows with small panes of glass, one on either side of the door. The pulpit was on the north side just opposite the main entrance door. There was also a door in the east end between the chimney and the northeast corner of the building, and one window on the north side, between the pulpit and the corner. There were two large sandrock chimneys, one at either end of the structure. The foundations of these old chimneys, below the level of the ground, are still there; the west one being in the highway ditch, about 18 feet west of the D. A. R. marker. . . .

“The old church was used for a time without a floor, but later on they hewed timbers for ‘sleepers’ and sawed planks for flooring with a whip saw. The roof for this church was boards made by hand and fastened on with pegs. On going inside we find split logs, with peg legs and no backs, for pews. We sit two hours and listen with unabated interest without a murmur of complaint.”¹

¹Ashland Christian Church Booklet.

This interesting story of the first church house dedicated in the state gives an accurate picture of the beginnings of a movement which since has become a force for righteousness. The organization whose beginning is here described still continues its good work, meeting every Lord's Day for Bible school and social worship, with preaching once a month, after nearly a hundred and twenty years of unbroken service. The original house fell into decay and in 1849 was succeeded by a frame building, which was built on a lot given by Gerard Robinson a few hundred yards north of the old church, and the name was changed to Ashland. This building burned August 30, 1913, and the present brick structure was erected and dedicated August 15, 1915, and it has been a community center for the surrounding country. That the old church might not be forgotten a monumental arch was erected in 1913, and the D. A. R. placed a marker as near as possible to where the old pulpit stood. Many preachers have had a part in directing the life of this church, from Thomas McBride, who began the work, to Henry C. Clark, who is now carrying it on. Perhaps the best remembered at the present time is A. N. Lindsay, whose five-year pastorate was very fruitful, and who was called to preside at the dedication of the new building.

The story of this first church is typical both of the time in which it came into being and of the experiences which came to all pioneer preachers and churches. The people were hungry for the gospel message and they endured suffering, and made sacrifices to hear it. The preachers traveled long distances, under most trying conditions "for the love of the cause," though the congregation nearly always donated liberally of their worldly goods.

"In 1816 all of the territory north of the Osage River was erected into Howard County, including parts of St. Louis and St. Charles Counties. Because of the fact that thirty-one counties were later carved out of the original Howard

County, she has borne the name of 'Mother of Counties.' ''² Boone County was "carved out" of Howard County in 1820. Two years later the first church of this faith organized in the county was called Red Top, situated about twelve miles north of Columbia. Although one hundred and fourteen years have passed since the fifth day of October, 1822, Red Top still carries on. "The first elders were William Roberts, Thomas W. McBride and Richard Cave, and Nathan Roberts and Isaac Lewis were chosen deacons. The total membership was fifteen, the sisters being in the majority."''³

Bear Creek, situated some three or four miles north of Columbia, was the next congregation organized. The verbatim record reads: "June 6, 1824, we the undersigned subscribers being called upon to examine into the faith and ability of Brethren living on and near Bear Creek (north of Columbia) desiring to be constituted, we find them in our opinion sound in the faith, and possessing the abilities of keeping in order the house of God. We have therefore pronounced them a church of Jesus Christ, under no other discipline or Rule of Faith and Practice but the Old and New Testament, professing at the same time to have charity enough as a church to let each other judge of the doctrines contained in the Scriptures for ourselves. Given under our hands who are Elders and have constituted the undersigned names. . . .

THOMAS MCBRIDE
WILLIAM ROBERTS
JOHN M. THOMAS

Assigned the day and date above.'''⁴

This church had the distinction of being the one at which the first brotherhood gathering of the Churches of Christ

²Violette's History of Missouri, pp. 78, 79.

³Dawn of the Reformation—T. P. Haley, p. 138.

⁴Ibid., p. 139.

in Missouri was held whose centennial we are celebrating this year. The original congregation of sixteen members grew to be a flourishing congregation, and was visited and preached to by many of the active preachers of the day. It became a hallowed spot because Barton W. Stone, revered and loved as "Father Stone," preached his last sermon on earth within its walls. On Monday, October 21, 1844, during the annual meeting, he spoke his last public utterance to a deeply sympathetic audience, and left for his home in Jacksonville, Illinois, but got no farther than Hannibal, Missouri, where he died on the ninth of November, at the home of his son-in-law, Capt. S. A. Bowen. The church eventually dissolved, part of the members going to Columbia and part to Oakland.⁵

The establishment of the first churches was a matter of population trends. The building of the town of Franklin as the first settlement of importance in central Missouri naturally attracted settlers thither and became the port of entry for all of the surrounding "back country." As the people were settling on farms more or less isolated from one another, preaching services would be held in farm homes, and out of such gatherings churches grew. Thus the first churches in Howard County, and so of the state, were rural churches. But just as centers of population spring up in every land and in all ages, so churches find fields of service where the people are.

"By 1826, it was apparent that the earlier prophecies of Franklin's future greatness would not be fulfilled; Howard County had been reduced almost to its present size,⁶ and Fayette was at that time a town of about thirty-five families, three hundred inhabitants all told." From this time Fayette became the center of interest of the county and of the sur-

⁵Hoffman's Manuscript.

⁶Historical Review—Vol. 9, p. 146.

⁷Ibid., Vol. 4, p. 113.

rounding territory. J. Gill, writing from Fayette under date of February 9, 1833, to the *Millennial Harbinger*, said, "A small church has been raised up in this town amidst severe opposition, and persecution from professors of different creeds."⁸ And Joel Prewitt wrote, more than a year later, in June, 1834, "In addition to the church established in the town of Fayette by Brother Henry Thomas, in the winter of 1832-33, the Baptist Church at Mount Moriah divided in April, 1833." As there were four Christian Churches and two small Reforming Baptists, in the county, one of each in the town of Fayette, it was decided to hold a union meeting in the town on the third Saturday and Lord's Day of August, 1833. It proved to be a very successful meeting "when one of the most pleasant scenes that falls to the lot of Christians in this unfriendly world, was witnessed—that is, the two churches unanimously agreed to be one church. Thus we met each other on the Word of God, where we are desirous to meet all true lovers of our Lord and Savior Jesus Christ."⁹

From that time forward the church in Fayette began to grow and to exert an influence over the surrounding churches. At the annual meeting in Paris in 1838 Fayette reported 100 members. T. M. Allen reported visiting the church one Saturday and Lord's Day in September, 1839, and five were added. The fourth annual meeting was held there in 1840 and the first state meeting in 1841. The state meetings for 1843, 1844, 1848 and 1850 all were held there. Josephus Gill reported in 1841: "The truth has gained a glorious victory here: Reverend H. L. Boon, a Methodist preacher in high standing, has joined our little band of Disciples in this place, and has commenced boldly to expose the evils of sectarianism. Upwards of sixty converts at one meeting was the immediate result of this change."¹⁰

⁸*Millennial Harbinger*, 1833, p. 139.

⁹*Ibid.*, 1834, p. 337.

¹⁰*Ibid.*, April, 1841, p. 190.

Through the years many of the most distinguished preachers held meetings in this church. "J. W. McGarvey was graduated from Bethany College, July 4, 1850, and came to Fayette and began teaching school. In September, 1851, he was ordained and began to preach. He preached at Fayette and adjoining counties until February, 1853. He was married in 1853, and that year became pastor at Dover, Mo., where he continued ten years."¹¹

From the year 1816, in which preaching began in the Boone's Lick country, until 1837, when the first attempt was made to have a gathering of brethren representing all churches, a goodly number of churches sprang up. Howard County claimed the largest number, with Boone County second. The church in Boone County that was destined to become the largest and most influential was organized at Columbia in 1832 with six members. Red Top had fifteen charter members ten years before and Bear Creek had sixteen when it was organized, but the establishing of the state university at Columbia made it the educational center of the state and made possible a constant and continuous growth of the church.

From Howard and Boone Counties the lines reach out into the surrounding counties east and west, and Thomas McBride was the moving spirit. "The congregation was organized (at Paris) March 10, 1833, by Elder Thomas McBride, who was then living in Boone County. But six disciples could be found within thirty miles of Paris, and they agreed to assemble and keep the ordinances, and thus was begun the work of restoring to the people of Monroe County the primitive church without human creeds. . . . They had as their first preacher Marcus P. Wills."¹² At the Paris meeting in

¹¹J. W. McGarvey in Memorial Booklet.

¹²Dawn of the Reformation, pp. 165, 166.

1838 Monroe County reported six congregations, one of which (Santa Fe) was organized by H. Thomas in 1838 with five members.

Callaway County also was receiving the Word. The first church in that county was Antioch, in the east part of the county three and a half miles south of Williamsburg. It was organized in October, 1828, with ten members, three of whom, William Douglas, Greenup Jackman and Charles Love, became preachers.¹³ "Also there came to Missouri from Kentucky in 1831 Absalom Rice, and settled in Callaway County near Fulton, where he organized the church in 1833. Elder Rice gave Callaway County to the Churches of Christ."¹⁴

T. P. Haley says that Antioch in Randolph County, of which his father and mother were charter members, is the first church organized in the county. There were four in existence in 1837. Allen Wright, who came to the county from Kentucky, was the leading evangelist.¹⁵

While churches were springing up in the five counties surrounding Bear Creek, the cause was being preached in the outposts of the state. As we have stated before, settlements were formed first along the watercourses. When the state was admitted to the union, in August, 1821, there was a line of settlements up and down the Mississippi and up the Missouri across the state. In 1818 Lincoln, Montgomery and Pike Counties were created and in 1820 Ralls County was taken out of Pike, and included all territory north within the borders of the state. Then in 1826 Marion County was formed and included all north and west to Chariton. Gradually the line of settlements pushed back from the rivers, and with them went the pioneer preachers. In the fall of 1830

¹³Ibid., p. 518.

¹⁴Hoffman's Manuscript, p. 50.

¹⁵Ibid., p. 93.

a group of families moved from Kentucky to the west part of Marion County, and settled in Round Grove Township.

Among them was Eastham Ballinger. In the spring of 1831 he organized a congregation, in the settlement known as Houston, now Emerson, and served as its pastor for thirty-seven years. This church celebrated its hundredth anniversary in August, 1931. During its hundred years it had given to the ministry John Ballinger, W. S. Sanford, R. O. Bailey, and J. R. Hutcherson. Eastham Ballinger was the pioneer evangelist for northeast Missouri. He held a meeting at Sugar Creek, in Lewis County, in 1837 and baptized John Shanks and his wife, recently come from Kentucky. John Shanks became one of the most successful evangelists in that region.

While churches were being established in Marion and Lewis Counties, the same thing was happening in Ralls, Pike, Lincoln and Montgomery. In 1829 George Waters came from Tennessee to Ralls County and preached among the few families scattered about near what is now the town of Center. The result was the organization of a church in Canton Township, called Sugar Creek, afterward known as Olivette, now Center. Thomas McBride served as its pastor in 1833. The church at Salt River, southeast of New London, was organized in the home of Roland Keithley, October 29, 1836, by Sandy E. Jones, father of A. B. Jones, who came to Missouri from Kentucky in 1831 and settled near Middletown, Montgomery County. Sandy Jones' father was a Baptist preacher in Kentucky, and the son began to preach in the Baptist church, but under the influence of Barton W. Stone joined the Reformation, and he always boasted of the fact that "he was free-born." He and his wife were married in Kentucky by Barton W. Stone, and migrated to Missouri, where A. B. Jones was born January 6, 1832. Thus the influence of Barton Stone's work was felt in another part of Missouri.

The work in Pike County began in a meeting held by Samuel Rogers and James Hughes at Ramsey's Creek, six miles from Clarksville. A Baptist church had been organized at Ramsey's Creek in 1816 and a house erected, which was used by all denominations for preaching services. Into this neighborhood several families moved from Bourbon County, Kentucky, about the time Samuel Rogers moved to Ohio. Responding to a call from them for help, Rogers and Hughes made the trip from Ohio and Indiana and held a meeting at Ramsey's Creek, and "reaped a bountiful harvest of souls." The group continued to meet at Ramsey's Creek until 1833 when a church was organized "upon the Word of God alone." In January, 1852, it was resolved: "The said Church of Christ at Ramsie's Creek shall be known hereafter as the Church of Christ at Paynesville." There a brick house was erected which still is being used. Sandy E. Jones also was instrumental in the organization of a church at Frankford, also in Pike County, November 5, 1836. "The constituent members consisted mainly of persons who had been meeting as a religious group since 1825."¹⁶

As early as February, 1833, James Jeans reported through the *Millennial Harbinger* that congregations were meeting at Troy, in Lincoln County, and at the West Fork of the Cuivre in Montgomery County.

To the west of Howard County, churches were springing up, sometimes with as few as five members. Lexington was organized April 17, 1836, by Levi Vancamp who was one of the charter members. Dover, although originally organized as a "New Light" Church, at an earlier date, accepted the teaching of the Disciples and became a congregation August 9, 1833. The first Church of Christ in Clay County was organized in the home of Zachariah Everett, August 8, 1833. Howard Everett was the preacher and "Old Father Everett"

¹⁶The Christian-Evangelist, Jan. 14, 1937, p. 66.

the deacon. The church at Liberty was organized by A. H. F. Payne in December, 1836. Its membership consisted of A. H. F. Payne, and Mary Payne, Mason Summers and Maria Summers. Because the two churches were too close together a union was effected in the town of Liberty in April, 1837, and one of the historic churches of Missouri was begun.¹⁷

The earliest records of churches in Jackson County designate "Lone Jack" as the first, organized September 21, 1832.¹⁸ Among the names of the charter members are Thomas McBride, Sr., and Thomas McBride, Jr. The church of Independence was organized in 1836, and erected a church building soon after. This also has become one of the historic churches of the state. Thus, by 1837 a line of churches stretched across the state from east to west and the leaven was beginning to work both north and south.

G. A. Hoffman designates St. Louis and its surrounding territory, particularly southeast Missouri, "the Roman Catholic, Lutheran and Evangelical church country of Missouri. Shut off from the central and the western and northern parts of the state, nevertheless in the pioneer period two churches were organized, which are flourishing today. Among the early settlers were some from Virginia and Kentucky who came seeking, not mineral wealth, but the fertile soil upon which to establish homes. Imbued with the teaching of James O'Kelly and Barton W. Stone, they soon found common religious ground and associated themselves together for work and worship. The first church organized was in the Cook settlement, and is known as Libertyville, St. Francois County, May 17, 1822. This congregation celebrated its 114th anniversary in 1936. Since its beginning it has held a homecoming celebration on the third Sunday in May each year. . . . The Antioch Church, now Fredericktown, was organized be-

¹⁷Reminiscences of Pioneer Preaching in Clay County.

¹⁸Dawn of the Reformation, p. 532.

fore the Cook settlement, but it was a Free-Will Baptist church. It was located about two miles north of Fredericktown. This church gradually came to the basis of union on the Bible, that is, the faith and practice of the apostles. It was not identified with the restoration movement until after the organization of Libertyville. The Nifong and Anthony families were among the first to embrace the New Testament in its entirety and greatly impressed their lives, first at Antioch and then at Fredericktown, upon these communities. This has been an active church for more than a hundred years.¹⁹

In southwest Missouri there is only one church of which we have record which belongs in the period of pioneering. G. A. Hoffman records that "Joel H. Haden, a pioneer of Howard County, Missouri, was appointed Register of the Land Office at Springfield, Missouri, by President Andrew Jackson in the year 1834, and soon removed to this frontier." James McBride moved there in November, 1837. Writing to the *Millennial Harbinger* under date of March 10, 1839, he reported that Joel Haden had organized a church eight miles in the country, and in the spring of 1838 he organized a congregation in Springfield. "Brother Haden is our bishop, whose oratory and biblical knowledge are not surpassed in this state—allowing me to be the judge."²⁰

The influence of those early churches cannot be estimated, not only upon the communities where they were located, but upon distant parts of the state. The pioneer population was on the move. It was not hard for people to change locations. If the first place they stopped did not suit them, they could move on to another place. Thomas McBride, according to Samuel Rogers, stopped first in Franklin County and preached, and then moved on to Howard County, later lived

¹⁹Hoffman's Manuscript, p. 190.

²⁰*Millennial Harbinger*, New Series, Vol. 3, p. 237.

in Boone and finally moved to Oregon. James McBride moved from Boone County to Springfield in November, 1837, just after the "Bear Creek Meeting," and he found Joel H. Haden performing his duties as Register of the Land Office, but preaching on Sundays, and churches were organized as the result of his effort. Most of the pioneer preachers were farmers or businessmen, who gave six days of the week to the business of making a living and then traveled what in those days were long distances, to preach, without expecting remuneration. Samuel Rogers says of the meeting which he and James Hughes held at Ramsey's Creek, that they did not receive as much money from first to last as they had spent. But they were satisfied. "We were seeking souls, not fortunes," he said.

The message of these pioneer preachers was simple. The world was lost in sin and Jesus came to save it. To accept him was to make him Lord of life. Reports were couched in such language as: "Seven owned and obeyed the Lord"; "Ten submitted to the peaceful reign of the Messiah"; "Eight owned the Savior of sinners and submitted to heavenly will"; "Four came forward and took their stand upon the foundation the Lord has laid in Zion." Churches of Christ were "organized or planted upon the foundation of the apostles and prophets."

The simplicity of their message was in marked contrast to the "Mourners' bench conversion" of some of their neighbors. The emotional experiences of the Cane Ridge revival had passed. The appeal now was to reason. Men were invited to listen, to think, and to act, and there was an immediacy about it that was apostolic. "Today, if ye will hear his voice, harden not your hearts" was the constant urge. There was, too, a consciousness of importance to the message because it sought the unity of God's people. Divisions were of the devil. The only way to heal differences was to return to

apostolic Christianity, which to these men meant accepting and obeying Jesus as Lord, wearing his name and observing his ordinances. To do these things would leave no reason for separateness. Charles Louis Loos once said in a prayer meeting, "When I began preaching I gave all of the rest of the religious world five years to come to my way of thinking." He paused for a moment and then said, "And they haven't come yet." Through all of the preaching there was a ringing call for help. "The harvest truly is plenteous, but the laborers are few. . . . Come over into Macedonia and help us." With such a conception of gospel preaching, and with such passion to preach, the results were certain to be manifest.

CHAPTER V

THE BEGINNING OF CO-OPERATION—THE ANNUAL MEETING—THE STATE MEETING

Pioneering, whether of discovery or settlement, cannot eliminate the human desire for fellowship. The romance of loading all of one's earthly possessions into a covered wagon and with rifle on one's shoulder, to provide game by the way, to blaze a trail through trackless forests and unbroken prairies, provided thrills for days at a time. But when a destination was reached, a clearing made, a cabin erected, and the experience of daily living in new surroundings was begun, much of the romance was gone. After awhile a sense of loneliness, a longing for contact with the outer world, produced an urgent desire to get together. In the Christian home it resulted in neighborhood meetings for fellowship and worship. If one was present who had the urge to preach, whether he was learned or illiterate, he was listened to with profound attention, and welcomed with glad acclaim.

Pioneer preachers felt the need for fellowship and the need for help. Samuel Rogers says of his first visit to Thomas McBride, "For a long time he had been in Missouri, and he had almost despaired of ever receiving any assistance from any source. When I informed him that Hughes and I had determined to make a lengthy tour through this country the coming spring, his feelings completely overcame him. We talked of old times and new until a late hour, when we had worship and retired to rest for the night."¹

The early preachers were evangelists. They were bearers of good news. The love of Christ constrained them. They could say with the apostle Paul, "Woe is unto me if I preach not the gospel." They sometimes went singly, sometimes in

¹Autobiography of Samuel Rogers, p. 51.

twos and threes. Every new recruit was welcomed to the ranks of the leaders. When Warren Woodson, Jr., and his wife came from Virginia to Missouri, Thomas M. Allen wrote, "I mention him that his numerous friends in his natal land, who read the *Harbinger*, may know where he is in the far west, and that he is zealously engaged in proclaiming the gospel, to the delight and edification of the saints and admiration of the public. I regard him as quite an accession to our teaching ranks, and humbly trust he may be greatly useful in this land of his adoption."²

The Annual Meeting grew out of a sense of need of larger information concerning the cause in which all were interested, and a desire for a better acquaintance among the brethren and, also, for more intelligent planning for the establishment of churches. As brethren became better acquainted, their reports of churches created interest in others, until the desire for a gathering representative of a large group of churches resulted in a call. The date was set for Friday, September 22, 1837, and the place Bear Creek Church, in Boone County. The means of publicity was the announcement through the preaching services held by interested brethren. Thomas M. Allen, who was the most accurate and voluminous correspondent, sent a report of the meeting to the *Millennial Harbinger* which was published in the January and March issues. As it is the report of the first representative gathering held in the state, we give it in full:

Boone County, September 29, 1837.

On last Friday, the 22d instant, our annual meeting commenced at Bear Creek in this county, and continued until the Tuesday following. The crowds and attention were very great, and much good I anticipate will result from our interview. Seven owned and obeyed the Lord during the meeting; and already have brother Wills and I been invited to immerse one of the most respectable citizens of the county,

²*Millennial Harbinger*, New Series, Vol. 2, p. 476.

whose heart was *pierced* by the truth during the meeting. The utmost harmony and good feeling prevailed throughout; nothing but brotherly love and Christian affection was manifested in the conduct of brethren for each other. The following teaching brethren were present, viz.—Thomas M'Bride, Joel H. Hayden, J. M'Bride, Wm. White, Joel Prewitt, James and Jacob Coons, N. Ridgeway, Wm. Reed, J. Williams, E. Roberts, M. P. Wills, and T. M. Allen. There were twenty-four churches heard from, either by written or verbal communications, all of which are in the five counties of Callaway, Boone, Howard, Randolph, and Monroe, and contain about thirteen hundred members—although all the congregations were not heard from in the counties mentioned. There are, no doubt, at least 1,500 members in the different churches of Christ in the bounds above mentioned. The brethren in the above counties, with that of Audrain County, agreed to meet in annual meeting every year hereafter; and have appointed the next meeting to be held in Paris, Monroe County, to commence on Friday before the 4th Lord's Day of September next. It was also the wish of all the brethren, that the different churches throughout the state would associate together in suitable districts, and meet annually; by which

NAME OF THE PLACE CHURCH MEETS	WHERE SITUATED	NO. OF MEMBERS	ADDED RECENTLY	WHEN PLANTED
Dover	Randolph Co.	57		A.D. 1837
Middle Fork	Do.	22	12	1834
Union	Do.	40		1834
East Fork of Chariton	Do.	100		1826
Millersburg	Callaway	51		1836
Fulton	Do.	93	36	1832
Persia	Boone	47		1835
Columbia	Do.	78	15	1832
Bear Creek	Do.	38		1821
Red Top	Do.	75	12	1820
Gilead	Do.	25	18	1837
Rockbridge	Do.	30		1834
Mount Moriah	Howard	40		1833
Mount Pleasant	Do.	21		1833
Lebanon	Do.	40		1833
Fayette	Do.	150	12	1825
Richland	Do.	100		1816
Freedom	Do.	30		1818
Salt Creek	Do.	50		1816
Elk Fork	Monroe	60	15	1834
Paris	Do.	105	25	1835
Florida	Do.	35		1834
Crooked Creek	Do.	25	15	1837

means a general acquaintance could be formed, much information obtained, and the character, situation, and wants of the churches made known.

Within the last ten or twelve months about one hundred and fifty persons have obeyed the gospel, and been added to the above churches, as far as reported, notwithstanding the information was imperfect.

As it may be of some satisfaction to you, I will annex an account of the congregations heard from, with their place of location, number, increase, &c. In some instances they may not be correct, but the object was always to be below than exceed the number. Wherever inaccuracies are found it is hoped the friends will correct them, as our object is not to deceive, but to exhibit correct intelligence.

I humbly trust the above information may be acceptable to you and your readers, and that others may be stimulated to give similar intelligence; for I know that the public have very incorrect knowledge of the strength, growth, and influence of those who are contending for the faith once delivered to the saints.

THOMAS M. ALLEN.³

The spirit of the meeting was prophetic. It exemplified in a large measure the exhortation of the Apostle, "In love of the brethren be kindly affectioned one toward another in honor preferring one another." Every teaching brother (preachers were teaching brethren) was called upon to serve and considered it a privilege to do so. The urge to bring men to own and acknowledge their Lord throbbed in every message. It was characteristic of the zeal which marked all of the work of the pioneers. The meeting resulted in increasing the information concerning the achievements thus far in establishing churches. It was true that only twenty-four churches in five counties reported, and not all of the known churches were represented; nor were the statistics without fault. The dates when some of the churches were "planted," checked with other reports, are found to be inaccurate. As the reporter said, "In some instances they may not be correct, but the object was always to be below than exceed the

³Ibid., pp. 44, 45, 141.

number. Wherever inaccuracies are found it is hoped the friends will correct them, as our object is not to deceive, but to exhibit correct intelligence." At least a beginning had been made which never has ceased during these hundred years, and measured by facilities of communication and response to appeals for information, they manifested great interest in the work.

The desire to perpetuate the influence of the meeting was its most significant action. The appointment of a meeting to be held in Paris the next year, which resulted in an agreement to hold one in Fulton in 1839, which in turn appointed one to be held in Fayette in 1840, indicates the permanency of the work. The appreciation of the value of these gatherings is reflected in the statement, "It was also the wish of all the brethren, that the different churches throughout the state would associate together in suitable districts, and meet annually; by which means a general acquaintance could be formed, much information obtained, and the character, situation, and wants of the churches made known."

The meeting at Paris in 1838 began on Friday night, September 21, and continued until Wednesday night following. "It was numerously attended by elders, brethren and sisters. Written or verbal communications were received from 28 churches, containing near 1,400 members, and to which about 350 additions had been made during the twelve months." Five of the preachers who had attended the Bear Creek meeting were not present at Paris—two, Joel H. Haden and James McBride, had gone to Springfield to live, where they were busy serving churches. On the other hand, four were at Paris who were not at Bear Creek. One, Warren Woodson, Jr., was a new recruit from Virginia. At Fulton, in 1839, 30 churches were heard from and they reported 1,829 members. Again the roster of preachers had changed, but there were three, T. M. Allen, James Coons, and M. P. Wills,

who had attended all three meetings. At Bear Creek there were five counties represented, at Paris six, and at Fulton eight.

The suggestion made at Bear Creek, "that the different churches throughout the state would associate together in suitable districts, and meet annually," began to bear fruit. In September, 1840, T. N. Gaines reported "the annual meeting in the Upper Missouri, held at Independence, Jackson County." Fourteen churches in LaFayette, Ray, Jackson, Johnson, Platte, Clay and Rives (now Henry) Counties reported 826 members. There was a good attendance, some coming as far as a hundred miles. It was decided to hold the next annual meeting at Lexington on Friday before the first Lord's Day in October, 1841. A week later, in response to an invitation given by Sandy E. Jones through the *Millennial Harbinger*, the churches of Pike, Ralls and Lincoln Counties met at Louisville, Lincoln County, on Friday before the third Lord's Day in September and continued until Tuesday. Eight churches reported 434 members.⁴ The value of the annual meetings was beginning to be appreciated throughout the brotherhood of the state.

The call for the annual meeting at Fayette, in 1840, took a forward step. "The Churches of Christ, in the counties of Callaway, Boone, Howard, Randolph, Monroe and Audrain, will hold their annual meeting in Fayette, Howard County, Missouri; commencing on Friday before the first Lord's Day in October next. It is desirable that all the teaching brethren, with as many others as can, will attend. We expect each church to send a written communication, stating their number, increase, etc.; and also what they will do towards sustaining Evangelists the ensuing year."⁵ Of this meeting G. A. Hoffman says, "There was some good preaching, nine min-

⁴Ibid., Vol. 4, pp. 422, 515, 563.

⁵Ibid., p. 425.

isters were present and reports were made but no further record given. There seemed to be great harmony, and good feeling prevailed. The meeting adjourned to meet again in September, 1841, at Fayette, and it was called a state meeting for the first time."⁶

The first State Meeting began in Fayette on Friday, September 10, and continued until Wednesday the 15th. The audiences throughout were unusually large. The evangelistic spirit still prevailed and there were fifty-two accessions, mostly by faith and obedience. The attendance was gratifying, as a study of the wide range of territory covered reveals. Thirty-three counties reported 71 churches (Franklin County reported the number of additions but not the number of churches, nor the membership) with 4,735 members and 1,589 additions during the year. It was realized that this was not a complete report of the brotherhood in the state, but it was heartening to those who were on the firing line to know that they were a part of so militant a force. The counties represented were Audrain, Boone, Buchanan, Cooper, Callaway, Cole, Clay, Chariton, Dade, Franklin, Greene, Howard, Henry, Jackson, Johnson, Knox, LaFayette, Lewis, Lincoln, Marion, Macon, Monroe, Newton, Pettis, Platte, Pike, Ralls, Ray, Randolph, Saline, Scotland, Shelby, and Taney. It will be seen that all of these counties had been touched by the influence of the annual meetings, except those in the Ozark region, namely Greene, Dade, Newton and Taney Counties. It is a testimony to their interest and zeal that they were represented in this first state meeting.

The business of the meeting was transacted in orderly manner. Saturday morning F. R. Palmer, of Independence, was chosen chairman and H. L. Boon, of Fayette, secretary, and reports of churches were received. "After conferring

⁶Hoffman's Manuscript, p. 57.

together, the brethren unanimously agreed to appoint Elders J. P. Lancaster and Allen Wright Evangelists for the state. . . .

“They also recommended the churches in particular districts to meet and appoint district Evangelists, whose duty it shall be to co-operate with the State Evangelists, when in their bounds. . . .

“Agreed to assemble in State Meeting again, in Fayette, Howard County, on Friday before the 4th Lord’s Day in May, 1843; when it is expected every church in the state will be heard from. . . .

“The following preaching brethren were present, viz.: Elder Thomas Smith, from Kentucky; Elder L. Hatchitt, from Illinois; and Elders F. R. Palmer, J. P. Lancaster, A. Wright, M. P. Wills, T. M. Allen, H. L. Boon, W. Lee, W. White, J. Williams, H. Thomas, M. A. Ferris, W. Burton, T. McBride, Sr., J. H. Haden, J. Prewitt, D. Young, L. Vancamp, and W. Reed (perhaps some others not remembered).” A cordial invitation was extended to “teaching brethren” from other states to attend the next State Meeting.

A postscript following the report said, “The churches in the counties of Callaway, Boone, Howard, Randolph, Monroe, and Audrain have agreed to meet at Dover in Randolph County, on Friday before the 2nd Lord’s Day in November next, for the purpose of selecting a District Evangelist, and agreeing upon some plan to continue efficient public men in the field of active labor. Each church is expected to speak out on that occasion and say what they will do.” There is no record of this meeting’s ever having been held.

While the establishment of the State Meeting affected the annual meetings, it did not eliminate them entirely. The annual meeting announced for Bear Creek, Boone County,

in 1842, was held October 21-25. Thirty-eight churches reported 3,043 members and 852 additions. A significant comment in the report was, "Twenty-nine of them only reported additions which might be interpreted that the remaining nine had had no additions, or that they carelessly did not report them." Twenty-three of the thirty-eight churches were in Boone, Monroe, and Howard Counties, and five in Randolph. "The churches in Pleasant Hill, Mexico, Huntsville, Ten Mile, Marshall, Clinton, and Stephens have been constituted this year." The meeting for 1843 was appointed to be held in Paris.⁸

The annual meeting for "Upper Missouri" was held at Barry, Clay County, September 30 and October 1, 2 and 3. Preaching marked the daily sessions and continued for several days after the meeting ended, resulting in twenty-three "valuable additions." Ray, Clay, Jackson, LaFayette, Platte, Buchanan, Clinton, and Holt Counties reported 1,155 members, and ten churches from the North Grand River country reported 278, a total of 1,433. Holt County was reported "on the confines of civilization." Seven preachers were present and participated in the sessions.

This meeting was the first to take the form of an organized body, by proposing a definite plan for maintaining evangelists in the field, and assigning them stated tasks. Introduced with "Whereas, the church is the pillar and ground of the truth," and "They that preach the gospel shall live of the gospel," and "Thou shalt not muzzle the ox that treadeth out the corn," and recognizing that the churches had made no concerted effort to meet their obligation to evangelize their territory, "Therefore," with a series of "Be it Resolved's" it was proposed to ask each church to contribute fifty cents per member to a fund to maintain two evangelists. A committee of four members was appointed to receive the money.

⁸Ibid., Vol. 7, p. 92.

They were to employ "two good and devout men to labor as preachers in the above named bounds." These preachers were to not only hold meetings, where they could do the most good, but they also were to visit all of the churches "in the bounds of this meeting, and ascertain their location, their numbers, the names of their elders, their order, etc., and exhort them to the observance of all things enjoined by the Great Head of the church, collect offerings and receipt for them, and report to the committee, not only of all monies received but all other activities." A state society was in the making. It was decided to hold the next annual meeting at Platte Union, in Platte County, beginning on Friday before the first Lord's Day in October, 1843.⁹

An annual meeting was held in Paris, Monroe County, on October 13, 1843. Forty-three churches reported 4,010 members and 1,318 additions during the year. Jacob Creath, Jr., presided and T. M. Allen was clerk. The next meeting was appointed to be held at Bear Creek, Boone County, in October, 1844. T. M. Allen reported that this meeting was held but he was not able to attend all of its sessions. "Eleven heard, believed, and were baptized, and two others were added during the meeting."¹⁰ He also reported "an annual meeting held at Palestine, Cooper County, in October, the first annual meeting held in that bounds." Benton, Cooper, Cole, Henry, Johnson, Miller, Morgan, Pettis, and Saline Counties were represented, and twenty-two churches reported 1,157 members and 772 additions. They arranged to meet in Georgetown, Pettis County, commencing on Friday before the second Lord's Day in October, 1845.

The State Meeting which held its first session in Fayette, in 1841, appointed the next meeting for the same place. It met on Friday, May 26, and closed on May 30. Seventy-

⁹Ibid.

¹⁰Ibid., 3rd S., Vol. 2, p. 46.

eight congregations were heard from, and they reported 5,166 members and 2,864 added during the year. Forty-two congregations reported to the last state meeting, were not heard from at this: their number then was 2,217, which, added to the above number, would make 7,983 members. "I am certain that our number in Missouri is not less than 10,000."¹¹ About 40 of the 78 churches reported were started during the year. The date for the next convention was Friday before the third Lord's Day in May, 1844, and the place Fayette. At this meeting eighty-one churches were heard from, with 5,543 members, and in which there had been 1,282 additions during the year. Jacob Creath, Jr., reported that heavy rains and swollen streams greatly affected the attendance.

The meeting in 1845 had the unusual attraction of having Alexander Campbell as a guest. For some reason the date was changed from May back to October, and the place was Columbia. Mr. Campbell set out from home on September 30 and reached Columbia on October 16. He met Jacob Creath, Jr., and William Fife in St. Louis and traveled with them to Columbia. Owing to a drouth in Missouri that year, the rivers were too low for safe and certain navigation, so the party went by stage. At Columbia he was the guest of T. M. Allen, on his country estate, together with Elder John Rogers of Kentucky and J. T. Jones of Illinois. The state meeting began the next morning. Mr. Campbell delivered an address of two hours' length each day. On the Lord's Day the meetings were held in a grove and some four thousand were present. On Monday he delivered an address on education and a subscription of over four hundred dollars for Bethany College was received.¹² T. M. Allen, the faithful correspondent, reported that 196 congregations were

¹¹Ibid., New Series, Vol. 7, p. 376.

¹²Ibid, 3rd S., Vol. 3, pp. 66, 67.

heard from with 13,057 members, and 1,740 additions. "Thirty-four preachers were present, including Mr. A. Campbell, of Virginia, John Rogers, of Kentucky, J. T. Jones and J. S. Patton, of Illinois."¹³

The meeting in 1846 was held in Lexington, as announced, but only meager reports of it are obtainable. T. M. Allen wrote to the *Millennial Harbinger* under date of December 13: "It is some weeks since I sent you the Minutes of our late State Meeting, which will give you all the information upon that subject that can interest our brethren or the public,"¹⁴ but the "Minutes" did not appear. From Allen's diary T. P. Haley reports seven preachers were listed as present, 88 churches reported 8,945 members and 1,008 additions during the year. One hundred and twenty-six churches reported at previous meetings were not heard from at this time. These had when reported 7,714 members, making a total of 14,659 members and 214 churches. The next meeting was set for third Lord's Day in October, 1848.

In addition to the state meeting held in Lexington in October, at least two annual meetings were held before the state meeting. T. M. Allen attended an annual meeting for "Upper Missouri," at Lexington on the first Lord's Day in June: "Elders F. R. Palmer, Johnson, T. N. Gaines, J. Creath, Jr., and myself of the teaching brethren, were present."¹⁵ The following announcement appeared in the *Millennial Harbinger*: "The churches of Jesus Christ, in the counties of Callaway, Boone, Howard, Randolph, Monroe and Audrain, will hold an annual meeting at Richland, Howard County, Missouri, commencing on Friday before the 2nd Lord's day in October next. Brethren, let us have reports from all the churches, that they may be taken from this meeting up to the State Meeting at Lexington the Lord's Day following. . . .

¹³Ibid., p. 179.

¹⁴Ibid., 3rd S., Vol. 4, p. 176.

¹⁵Ibid., 3rd S., Vol. 3, p. 475.

“Richland is near Glasgow, on the Missouri River. It will be convenient for preachers and brethren in traveling up the Missouri to the State Meeting, to attend the Annual Meeting, and go from thence to Lexington. Will our brethren bear this in mind.”¹⁶

There is no record of this meeting. T. P. Haley says a meeting was held at Huntsville that year and one at Paris in 1847. G. A. Hoffman says, “But there seems to be no record of these two annual meetings at Huntsville and Paris.”¹⁷

The state meeting at Fayette in 1848 “shows that there were twenty-four ministers present. Among those the names of A. Procter, C. B. Arbuckle, J. H. Johnson, D. P. Henderson, and Elder Majors appear for the first time. There were 132 churches heard from, with a membership of 7,988 and 1,144 added during the year. The meeting approved the work of the American Bible Society, of Cincinnati, Ohio. The decision was unanimous and it is the first record we have that these meetings approved anything. This was a long step in advance of former meetings.”¹⁸ D. P. Henderson, who attended this meeting, had spent the summer of 1848 holding meetings in the state. He was regarded as one of the most successful evangelists of that day, and he rendered great service to the brotherhood in this state in the succeeding years. James Shannon, recently inaugurated president of Missouri University, was present at the meeting. He also became a useful addition to the leadership of the state during the next decade, both as president of the University and as first president of Christian University.

The meeting for 1850 was appointed to be held in Fayette, but no record remains of its proceedings. It is supposed that

¹⁶Ibid., p. 478.

¹⁷Hoffman's, Manuscript, p. 61.

¹⁸Ibid., p. 61.

it was held and followed the usual method of procedure, but a debate being held at New Bloomfield, in Callaway County, proved the greater attraction.

The next meeting was held at Glasgow, Howard County, October 28 and 29, 1853. The second week before, October 17, a group of brethren representing the churches of the Third Congressional District, and including Marion County, held a meeting in the courthouse at Linneus, Linn County, which had a significant bearing upon the state meeting held at Glasgow. After choosing Jacob Creath, Jr., president, and John T. Jones, secretary, a committee of seven was appointed to prepare business for the action of the meeting. After deliberation they presented a series of resolutions looking to the organizing of the district for evangelizing purposes. The first regular meeting was to be held on May 3, 1854, at Bloomington, Macon County, and the officers were instructed to contact all of the churches and ask them to send delegates. The officers for the ensuing year were Jacob Creath, Jr., president; John M. Crawford, vice-president; D. Pat Henderson, corresponding secretary; John T. Jones, recording secretary; A. P. McCall, treasurer. Members of the executive committee were chosen from the following counties: Howard, Livingston, Mercer, Sullivan, Adair, Shelby, Grundy, Linn, Scotland, Knox, Clark, Chariton, Carroll, and Randolph.

The relation of this action to the state meeting at Glasgow is readily seen by comparing the minutes. Immediately upon assembling, the meeting was organized by choosing Jacob Creath, Jr., president, and John T. Jones, secretary. A committee was then appointed to present business for action by the convention. The following brethren were chosen: D. Pat Henderson, Allen Wright, T. N. Gaines, Samuel Krews, and Alexander Procter. They reported: (1) That the churches in each Congressional District organize an Evangelical Society, for the purpose of employing evangelists; (2) that an

annual meeting be held in each district on Thursday before the third Lord's Day in May, to be organized by the appointment of a president, vice-president, corresponding secretary, recording secretary, and treasurer, and an executive committee composed of one representative for each county; (3) that the churches in each district hold county meetings on Friday before the third Lord's Day in February, for the purpose of devising ways and means of evangelizing efficiently, and that they appoint delegates to attend the district meetings in May; (4) that they adopt some definite system by which they can raise means to educate young men for the ministry; (5) that the means thus raised be appropriated by the officers of each district to the young men selected; (6) that there shall be a state meeting on Thursday before the second Lord's Day in October each year; and (7) that each district meeting send delegates to the state meeting, with their evangelists, and a report of the number of churches, number of members, number of additions during the year, money raised for evangelists and for education, to whom and the amount paid. It was also recommended that a corresponding secretary be appointed, who should send a circular letter to all of the churches, containing a report of this action and urging their co-operation. Alexander Procter was chosen corresponding secretary. It was finally recommended "that speakers should be appointed, and alternates, who should prepare and deliver addresses at the next State Meeting and definite subjects were assigned. These resolutions were carried unanimously. James N. Wright and T. P. Haley were chosen evangelists and they were to receive four hundred dollars provided they could raise it. The meeting adjourned after choosing Paris as the place of the next meeting."¹⁹ This is the first time that a definite program for co-operation among the churches was

¹⁹Millennial Harbinger, 4th S., Vol. 4, p. 177.

proposed. Hitherto both the annual meetings and state meetings had been preaching services and their success was measured by the attendance, the quality of the fellowship enjoyed, and the number of "accessions" obtained. Now the need for co-operation of effort was beginning to bear fruit.

At Paris the meeting began October 5, 1854. A condensed report of the proceedings appearing in *The Christian Evangelist* made no mention of preaching services, although it may fairly be assumed that the established custom at these meetings was not wholly abandoned, since there were able evangelists present. The report is intended to be an abstract of the business transacted. The first item was a preamble and resolution commending the revision of the Scriptures by the American Bible Union and recommending that an offering be taken the next day and that all of our churches be urged to do the same. The offering was taken, resulting in a gift of seventy dollars, and the president, Jacob Creath, was requested to send it, with a letter of appreciation, to the American Bible Union. A resolution was passed requesting that evangelists, whether appointed by districts or the state, be urged to take offerings in every church to create a fund for the education of young men for the ministry, and a further resolution by Mr. Creath urged that at district meetings one or more persons in each county be appointed to solicit contributions from each church for this fund. D. Pat Henderson, chairman of the Committee to Prepare Business for the State Meeting, made the following report:

"The committee would recommend the following subjects, on which written discourses are requested from those appointed, viz.:

"1st, Introductory address, by T. M. Allen. S. S. Church, alternate.

"2nd, Difference Between the Law of Moses and the Gospel of Christ. J. Creath. J. W. McGarvey, alternate.

"3rd, Character and Duties of Christian Teachers. D. Pat Henderson. G. W. Longan, alternate.

"4th, The Model Church. P. Donan. J. K. Rogers, alternate.

"5th, Congregational and Family Religion. Moses E. Lard. Charles Carleton, alternate.

"It was decided to publish the proceedings of the meeting in pamphlet form, and 500 copies were ordered, to be distributed among the counties of the state; it was also Resolved, That Messrs. Bates and Henderson be requested to publish 1,000 copies of the Addresses of the speakers appointed at the last State Meeting, to prepare and deliver addresses at this meeting."

It was resolved that each corresponding secretary and evangelist write to A. Procter, of Glasgow, the corresponding secretary of the state meeting, and furnish him with all the information they have about the number of congregations, and number of members in each county, and that the secretary make a full report to our state meeting.

The resolutions closed with a vote of thanks to the brethren and citizens of Paris for their kindness and hospitality, and to the president and secretaries for their faithful, able and impartial discharge of their duties. The meeting next year was to be at Georgetown, Pettis County.²⁰

The meeting was held at Georgetown, according to schedule in 1855, but no record of the program has been preserved. Whether or not the program adopted at Paris was carried out the record does not show. The most important action was the appointment of a committee consisting of Elders Joel H. Haden, F. R. Palmer, T. M. Allen, Allen Wright, and Hiram Bledsoe to visit churches in Platte County, especially at Hainesville, Smithville, Gilead, Camden Point, and Savan-

²⁰The Christian Evangelist, Vol. 6, p. 284.

nah, to adjust certain difficulties which had arisen and which the churches seemed unable themselves to adjust. The committee went without authority but was kindly received and succeeded in reconciling the differences.²¹

In 1856 the meeting was held in Lexington. The Peace Committee appointed at Georgetown reported and the success of its efforts was received with joy by the meeting. The meeting adjourned to meet in Liberty, Clay County, in October, 1857.

Of the meeting at Liberty, in 1857, T. P. Haley says it was well attended and the older preaching brethren appointed the younger men, among whom were A. B. Jones, J. W. Cox, J. W. McGarvey, and T. P. Haley to do the preaching. Whether the audiences appreciated it or not, the young men recognized it as a generous attitude upon the part of the older men.²²

In 1858 the state meeting was held at Columbia, beginning September 1. There was much preaching and "much business" was transacted, though of what nature is not known. Jacob Creath, Jr., was chosen to preside, J. K. Rogers, secretary, and A. Procter, treasurer. Distinguished guests were D. S. Burnett, representing the American Christian Missionary Society, W. K. Pendleton, in the interest of Bethany College, and "Raccoon" John Smith, famous Kentucky preacher. T. M. Allen was unanimously elected state evangelist, a well-deserved and "highly complimentary appointment."²³

The state meeting convened in Glasgow, September 1, 1859. T. M. Allen's diary furnishes a picture of the contrast between attending a convention then and now. "On yesterday Bro. Rogers preached in Columbia and I exhorted. We

²¹Dawn of the Reformation, p. 578.

²²Ibid., p. 579.

²³Ibid., p. 580.

lodged at the City Hotel; at 3 o'clock this morning we took stage, breakfasted in Rocheport and reached Glasgow at 2 o'clock p.m." Today a delegate leaving Columbia at three o'clock in the morning would arrive in Glasgow two hours before breakfast would be served. The meeting was marked by much preaching, in which the younger men participated, and "much interesting business," which created considerable discussion. An unusual feature was a prayer service at 7:00 a.m. and again at 7:00 p.m. The guest preacher was John Rogers, of Kentucky. Communion service was held in the Christian church Sunday afternoon and was largely attended. The meeting adjourned Monday morning to meet in Glasgow the first Lord's Day in September, 1860.

Although war clouds were gathering in 1860, the meeting was held at Glasgow according to appointment. Two guests were present from a distance, Isaac Errett, of Ohio, corresponding secretary of the American Christian Missionary Society, and John A. Gano, of Kentucky, guest of T. M. Allen. There is no record of business done. There was preaching, as usual, the communion service was held on the Lord's Day, and the meeting adjourned to meet in Columbia the following year.

By the time for the 1861 meeting the war was in full swing. But the meeting was held. T. M. Allen was chosen chairman, and J. K. Rogers, secretary. The time had come to make the annual gathering something more than a meeting for preaching for decisions and to hear reports of the progress of the churches. It was realized that there was need of some organization and so it was decided to create a state missionary society, to be denominated the Missouri Christian Missionary Society, and to effect such an organization a committee consisting of J. W. McGarvey, A. Procter, and T. M. Allen was appointed "to draft a constitution and call a state meeting whenever the condition of the country and the interest of

the Brotherhood would permit.''²⁴ Two of the members of the committee chosen were what were termed the younger preachers. Due to the devastation wrought by the war no attempt was made to call a state meeting until 1864.

From 1837 to 1861 there had been an unbroken series of meetings called annual meetings at first and then changed to state meetings. The annual meetings began as district meetings and continued as such, not in rivalry to the state meeting but as feeders to it. They were the forerunners, not only of the state meetings, but of the district and county meetings which are held today.

²⁴Christian Pioneer, 1861, p. 287.

CHAPTER VI

THE DEVELOPMENT OF THE STATE SOCIETY

The state missionary society is a natural outgrowth of our form of government. When Missouri Territory was set up by Congress it included the present state of Arkansas, and when it became a state it had but sixteen counties. As the population increased, counties were divided and subdivided, each becoming a population unit.

The first meetings, in the very nature of the case, were confined to limited areas. It was a number of years before any meetings other than preaching services were attempted. But gradually, as preachers increased and churches were planted, the desire for fellowship grew and the Bear Creek meeting was called. The outcome was what could have been expected. The contact of kindred spirits, the play of emotions, the consciousness of similar needs, and the realization that by pooling their resources of man power, which was their greatest asset, much more could be accomplished, all combined to make annual meetings desirable. Once lighted, the fires upon the altar could not be put out. The flame died down at times but always there were those who would revive it.

The annual meetings, apart from the preaching services, expressed their interest in evangelism and the first state meeting in 1841 unanimously chose J. P. Lancaster and Allen Wright to evangelize, and recommended that churches in particular districts do the same thing. No provision was made for their support, the supposition being that the brethren would look after that. When the state meeting in 1853 chose James N. Wright and T. P. Haley to evangelize north-east Missouri and stipulated that they should receive four

hundred dollars per year "provided they could raise it," it was approaching the functions of a society.

Missouri, being a border state, suffered much from the ravages of the Civil War, and many depredations were committed by troops of both armies, and by the lawless bands who were amenable to no law.

The attitude of the ministry during the war was, for the most part, that churches should not become involved in it. Preachers, whatever their political affiliations, were to be messengers of peace, and if the body of Christ was to be kept from disruption it must be led by men who sought to put Christ and his cause first.

A group of brethren published an address "To all holy brethren in every State, grace and peace from God, our Father, and the Lord Jesus Christ :

"The undersigned, your brethren in the Lord, residing in the State of Missouri, in view of the present distress, which is wringing all our hearts, and the danger which threatens the Churches of Christ, would submit to your prayerful consideration the following suggestions:" After discussing military service in the light of the teaching of Jesus and the action of the apostles and early Christians it concluded, "We are striving to restore to an unhappy and sectarianized world the primitive doctrine and discipline. Then let us pursue that peaceful course to which we know that Jesus and the Apostles would advise us if they were living once more and here among us. Let us for Jesus' sake endeavor in this appropriate hour to restore the love of peace which he inculcated; which was practiced by the great body of the Church for the first three hundred years, in an utter refusal to do military service which continued thus to be practiced, by the true Church throughout the ages, and which has been so

strongly plead by many of the purest of men of modern times, our own Bro. A. Campbell, among the number.

“We conclude by entreating the brethren everywhere to study conclusively ‘the things which make for peace, and those by which one may edify another.’ And ‘the very God of peace sanctify you wholly,’ and ‘the peace of God which passeth all understanding keep your minds and hearts through Jesus Christ.’

B. H. SMITH, SAMUEL JOHNSON, E. V. RICE, J. D. DAWSON, J. W. MCGARVEY, T. M. ALLEN, J. K. ROGERS, J. W. COX, J. J. ERRETT, H. H. HALEY, T. P. HALEY, J. ATKINSON, R. C. MORTON, LEVI VAN CAMP.’¹

Many churches ceased meeting altogether. Others were closed because public assemblies were forbidden. But in spite of the many hindrances the unity of the brotherhood was not broken. There was still a Christian Church in Missouri, and when in 1864 T. P. Haley felt that the work as a brotherhood should be resumed, on his own initiative, supported by correspondence with other brothers, he called a state meeting to assemble in Chillicothe, May 5, 1864, continuing until May 9. Calvin Reasoner, a visitor from Nebraska, reported in the *Christian Pioneer*, “As the state meetings had been abandoned for several years, on account of the distracted condition of the country, but little more was proposed than a reorganization of the society. The results of the meeting, however, were more encouraging than the most sanguine had anticipated. The utmost harmony, unanimity, and good feeling prevailed. All felt that it was good to be present. I have never attended an association of Christian brethren, in which the brotherly love of the gospel of Christ was more fully realized.”²

¹Christian Pioneer, Vol. 1, p. 181, 1861.

²Christian Pioneer, Vol. 4, No. 6, p. 203.

The first session of this meeting was called to order by T. P. Haley and on motion by him Benjamin Lockheart of Trenton, Mo., recently come from Ohio, was chosen chairman and B. H. Smith recording secretary. After a brief devotional service the delegates were enrolled and a committee on order of business was appointed. On motion of Mr. Dibble, it was "Resolved that all resolutions, of whatever character, be first submitted to a committee on resolutions; which resolutions are to be reported to the Society, or not, as the members of the committee in their judgment, may deem advisable." Mr. Haley moved that a committee be appointed to draft a constitution for the government of this society. The president appointed Messrs. Haley, Smith, Wright and Reasoner. On motion, the president was added to the above committee. The society adjourned to meet at 3:00 p.m.³

The committee to draft a constitution, appointed at the state meeting at Columbia in 1861, and consisting of T. M. Allen, A. Procter, and J. W. McGarvey, never had reported, because the condition of the times made it seem inadvisable to call a meeting. In the meantime J. W. McGarvey had gone to Kentucky and become a permanent resident there, and neither T. M. Allen nor A. Procter was present at this meeting. The report was submitted and after being passed upon article by article and section by section, it was adopted as a whole, and the committee discharged.

The constitution contained eight articles. Article I named the society the Christian Missionary Society of the State of Missouri. It was to be composed of Life Directors, Life Members, and Annual Members; the object was to "Propagate the gospel of Christ throughout the state"; the officers were to be president, vice-president, corresponding secretary, recording secretary, and board of managers, consisting of

³*Ibid.*, p. 209.

twelve members, five of whom should reside at, or near, the place of the annual meeting, and shall constitute a quorum; all officers were to be elected annually. The duties of the officers were defined; one became a Life Director by paying \$25.00, \$5.00 a year for five years; a Life Member by paying \$10.00, \$2.00 a year for five years; the sum of \$1.00 made one an Annual Member. The regular annual meetings were to be held in Chillicothe in September, the semi-annual, in May at designated places. The last article provided that the constitution might be amended by two-thirds of the members present; "provided, due notice having been given, at a previous annual meeting, of such proposed alteration or amendment." After free and full discussion the constitution as a whole was adopted, and the Missouri Christian Missionary Society was born.

At the next session, Saturday morning, P. K. Dibble, of Macon, offered a resolution that one-third of all contributions and pledges of money be donated to the American Christian Missionary Society. After much discussion B. H. Smith moved "that the missionary labors of this Society, and the funds collected by it for missionary purposes be confined to the state of Missouri," which was unanimously adopted. Officers were elected and a board of managers of twelve was chosen. Saturday afternoon a number of resolutions were passed—the corresponding secretary was instructed to district the state into sub-districts for missionary purposes, and it was urged that all districts already organized maintain their organizations until the state was redistricted—that counties hold annual meetings—that corresponding secretaries of sub-districts report semiannually to the board of managers the number of additions to the church, amount of funds expended and the number of evangelists employed—Christian University was commended to the brethren and churches were urged to send students.

“At the last session it was resolved to raise thirty thousand dollars a year through Life Director, Life and Annual memberships. Benjamin Lockheart was chosen corresponding secretary at a salary of one thousand dollars and he was to report to the board of managers semiannually the time spent by him in the work assigned to him. Five hundred copies of the minutes were authorized printed in pamphlet form for distribution among the churches. After the usual courtesy resolutions the meeting adjourned to meet on Thursday, before the second Lord’s day in September next, in Chillicothe.”⁴

The meeting convened in Chillicothe on September 9 and adjourned on September 12. In the absence of Dr. Hatch, president, D. T. Wright, one of the vice-presidents, presided. After a period of devotion and enrollment of delegates, two amendments to the constitution as adopted at the May meeting were proposed, one amending Article 2, which stipulated that the Society should be composed of delegates duly appointed by congregations, Life Directors, Life Members, Annual Members, by adding “provided no one shall be a member of this Society, unless he or she be a member of the Christian Church.” The other resolution was to strike out of Article 8 that part which required that any amendment must lie over until the next meeting before it could be acted upon. Benjamin Lockheart, who was chosen corresponding secretary at the May meeting, and was to give all of his time to the work, reported that “he labored 89 days, traveled 1,611 miles, obtained \$4,912.80, \$675.95 paid on these pledges, and \$33.40 voluntary donations to the Society, with 47 additions by confession, immersion and otherwise.” The policy with respect to the corresponding secretary was changed, and in place of having him travel among the churches it was de-

⁴Ibid., pp. 210-216.

cided to use the same money to put six evangelists in the field, while the corresponding secretary was to attend to the correspondence and publicity of the Society. D. T. Wright, of Chillicothe, was chosen secretary. The meeting adjourned to meet in Palmyra on Thursday before the fourth Lord's Day in May, 1865.⁵ In the summer of 1865 T. P. Haley had accepted a call to the church in Louisville, Kentucky, thus removing from the state one of the ardent supporters of missionary work.

The question of the right of holding meetings and organizing a missionary society had been under discussion for some years, growing out of the literal interpretation of the motto, "Where the Scriptures speak, we speak; where the Scriptures are silent we are silent." There was no Scripture for a district meeting, a state meeting, or a missionary society. Moreover, Alexander Campbell's utterances in the *Christian Baptist*, against church organizations outside the local congregation (although later he had modified his views and approved of organizing the General Christian Missionary Convention), were quoted by the champions of the anti-society position. However far-fetched some of the arguments may seem to us now, nevertheless, they had considerable influence then, as the attendance at the convention showed. It was 1869 before another aggressive move was made to launch out in the full strength of the brotherhood.

The meeting appointed to be held in Palmyra in May, 1865, met as planned. The *Christian Pioneer*, issue of January, 1865, carried a cordial invitation from the Church in Palmyra "to the brotherhood of the state to attend the Semi-annual Meeting of the Missouri Missionary Society, to be held there, commencing Thursday before the fourth Lord's day in May next." Of the results of the meeting Hoffman

⁵Ibid., Vol. 4, 386-393.

reports, "The semiannual meeting, as it was called, met as above and was in session from May 25 to 27. This as you will recognize was some six weeks after the close of the Civil War. The attendance was not large, fifteen ministers present, but most of the same leaders were on hand. Some good reports were made. G. R. Hand and Benjamin Lockheart had labored six months each and had had 495 additions. The meeting in some respects seemed to be a happy one. The ministers were tendered the several pulpits of the religious bodies of the town, which they occupied. The meeting adjourned to meet in St. Joseph the fourth Lord's day in May, 1866.'"

The St. Joseph meeting, if it was held, seems not to have been reported. At least no data seem available. Although the state society had ceased to function, meetings were held in various districts, and reports indicated activity among the churches. Evangelists were in the field constantly, acting on their own initiative, and their reports indicate great success attended their efforts.

In the spring of 1867 J. R. Frame became preacher for the church at Lexington, and in March he wrote to the *Christian Pioneer* and suggested that a general state meeting be called to meet at Lexington in May or June and extended the hospitality of the church. It was published in the April 18 issue, which did not leave time enough to advertise it properly, and so he wrote again suggesting June 5, and again on May 25 he wrote suggesting June 27. G. W. Longan read the first announcement and gave it his hearty approval. But not so with others. The discussion about the right to hold such meeting revived. T. N. Gaines, pioneer in that district and much honored among the churches, vigorously opposed it. Others participated, and finally, Mr. Frame wrote on June 16

suggesting that "the meeting be postponed until we become more united on the expediency and wisdom of it."⁷

The same issue of the paper gave notice of a resolution passed by the church at Chillicothe, and signed by two of its elders, T. W. McArthur and James Hutchinson, to hold a consultation or protracted meeting commencing October 3 and continuing over two Lord's Days. Preachers and elders, especially, were invited. "It is desirable to have a good protracted meeting, and a general consultation for the good of the cause, cultivate a general acquaintance and strengthen and build one another up on the Master's cause."⁸ D. T. Wright approved of the meeting and kept it before his readers, until it was held. At the same time he asked for statistics from the churches, the post office of each congregation, the number of members, names of elders and deacons, preachers, and other information for the general good. He asked Messrs. Longan, Wyatt, Jourdan, Jackson, Hand, Rogers, Procter, Creath, Allen, Lockheart, Granfield, and others to help him⁹—and some of them did.

The consultation meeting assembled in the Christian Church in Chillicothe October 4 at nine o'clock in the morning. G. R. Hand, of Richmond, was chosen chairman and J. C. Risk, of Canton, secretary. After a service of devotion, a committee on preaching, consisting of M. C. Hawkins, D. T. Wright, and L. J. Eastin, was chosen. A committee on program was appointed consisting of John Smith, D. T. Wright, Mason Summers, W. C. Rogers, and James Vivion. It was recommended that they have preaching each day at 11:00 a. m. and 7:00 p.m. The list of preachers and elders shows forty-two present. The most distinguished preacher was the venerable "Raccoon" John Smith, from Kentucky, who

⁷Christian Pioneer, Vol. 7, p. 366, 367.

⁸Ibid., p. 368.

⁹Ibid., p. 381.

had been especially invited to attend the meeting. Reports from the preaching brethren present showed encouraging growth among the churches. After some courtesy resolutions the meeting adjourned *sine die*. The result of the meeting was pleasing to those who participated in it. It did not do any of the things its critics said it would do. J. A. Berry, one of the younger preachers, replying to the strictures of Jacob Creath, said, "He gives our 'Consultation Meeting' a raking shot, and says, 'it is the same in principle as other sectarian meetings.' Had he been at that meeting I think he would not have such an opinion of it. Had he mingled with us in every session of pleasure and profit, and heard and assisted in the preaching of the gospel, I think he would think it reached many of the poor. And had he witnessed the seasons of joy, when sinners old and young came to confess their Savior, and prodigals to renew their allegiance, I think he would have gone away feeling that it was good to be there."¹⁰

The meeting had taken no action to repeat itself. It had been called by one church and assembled at that invitation. There undoubtedly were many present who felt that such meetings ought to be held regularly, but hesitated to precipitate further controversy. But the leaven was working. "Early in the year a committee, G. W. Longan, H. H. Haley, and A. B. Jones, were appointed to call a state meeting for consultation. After consulting and especially by correspondence they selected Columbia as the place and September 1 the time. The meeting was well advertised and a large majority of the preachers of the state seemed to think that the time had come to make a definite move to co-operate with each other, as well as to bring men to Christ. The *Christian Pioneer* gives the names of fifty ministers and twenty-seven

¹⁰*Ibid.*, p. 810.

laymen in attendance. This was the largest number of preachers that ever had attended such a meeting. President J. K. Rogers was elected permanent chairman and J. A. Berry recording secretary. The committee on business made the following report as the order of business: 1st, Half-hour devotional; 2nd, Enrollment of delegates; 3rd, Relations and duties of preachers; 4th, Duties of Elders who are not preachers; 5th, Best financial plan for our churches; 6th, Propriety of organization for missionary purposes in Missouri; 7th, Propriety of corresponding with missionary society in Cincinnati; 8th, Sunday schools; 9th, Propriety of founding a Female Orphans' School in Missouri; 10th, Preaching at 11:00 a.m. and 7:30 p.m. On motion the report was approved. The third and fifth items were discussed until the third day at 11:00 a.m., the time for preaching. In the afternoon of the third day the Orphan School question was taken up. In the morning of the fourth day the State Missionary question came up. A. Procter offered the following, which was adopted: 'Moved, that the brethren assembled at Columbia request the congregations in the several counties in Missouri, or in case there is not a sufficient number in one county, that the congregations in two or more adjoining counties, proceed to hold a consultation meeting during the ensuing year. We recommend, also, that during these meetings, information as to number, conditions, capacity for work, additions, preachers, etc., be collected and put on record.'

"Also, that in case where they have means, they employ and send evangelists to destitute places. Also, that at these meetings a brother be appointed to report all information that may be of interest to our next general meeting. A committee consisting of F. R. Palmer, T. M. Allen, G. W. Longan, A. B. Jones, J. J. Wyatt, and J. J. Errett was appointed

to take the matter of founding a Female Orphan School under advisement and act in the matter as their judgment may determine."¹¹

It was more than fifty years since the first church had been organized and more than thirty years since the first brotherhood meeting was held at Bear Creek Church. Many of the pioneers were gone and the personnel of the ministry had changed. But the cause had grown. Churches had multiplied and members had increased. As inaccurate as the statistics obtainable were, there were reported 35,000 members in 300 congregations. The churches had passed through severe struggles. The fratricidal strife of the Civil War and the test oath, which was passed during the war, had been a strain on the spirit of the churches as well as the ministry. Yet preaching had gone on and the churches had grown. An appeal for help for the churches in the devastated South met with a hearty response. The war was over and the oath had been declared unconstitutional by the Supreme Court. A new day was dawning. There had been dissension in the ranks of the brotherhood—not over the war but over organization. The fear of ecclesiasticism was so strong that every seeming approach to it was anathema. Any meeting that savored of anything but preaching was fraught with danger. And this was not confined to Missouri. The *Christian Review* carried an item entitled "Convention Abolished," in which it was stated that the brethren in California met and adjourned *sine die*, because they could find no scriptural precedent for holding a "delegate convention." But a new day was coming in Missouri. Alexander Procter, T. P. Haley, G. W. Longan, and men of their age and consecration were realizing that if the brotherhood was to fulfill its mission it must be united and move as one.

¹¹Hoffman's Manuscript, pp. 89, 90.

The year 1869 marked a definite advance toward aggressive co-operative work. A consultation meeting was held in Chillicothe in the month of July, preparatory to a state meeting at Macon in September. "The meeting at Macon City did two very important things. It appointed an evangelistic committee consisting of T. P. Haley, G. W. Longan, John Lindsay, T. M. Allen, and B. H. Smith. A. B. Jones was appointed to become a delegate to the national convention at Louisville and became a member of a committee of twenty from different states to take over and consider the whole question of the brotherhood mission work."¹²

The Louisville Plan was hailed as an advance toward brotherhood co-operation in missionary and benevolent work. It contemplated that each state should be divided into suitable districts by the state board; the "messengers" from the churches in each district would elect a district board and a secretary; the secretary was then to visit all of the churches in his district and in co-operation with the church officers, induce them to send to the district treasurer money for the support of missions.¹³

Mr. Jones, as state evangelist, went diligently to work and by the time of the next convention had the districts organized and ready for work, as far as it was possible to persuade them to enlist. Naturally, unless there was aggressive leadership, very few would know how to proceed. Add to lack of knowledge the insistent opposition of the opponents of all missionary effort and it is easy to see how little progress could be made. However, the convention accepted Mr. Jones's report with enthusiasm and "the state meeting became the Missionary Convention of the State of Missouri from that time on."¹⁴ Then a forward move was made by the conven-

¹²*Ibid.*, p. 93.

¹³History of Disciples of Christ—W. T. Moore, pp. 569-571.

¹⁴T. P. Haley's "Dawn of the Reformation," p. 584.

tion. A Sunday school committee was appointed. Also a committee to solicit funds to aid in the education of young men for the Christian ministry, and the state board elected to continue the state missionary work. The meeting was harmonious, all seemed to enjoy it, there was some good preaching, with fourteen confessions. The meeting adjourned, to convene at Paris one year later. The state missionary society was launched upon a course from which it never has turned back.

The constitution adopted at Chillicothe was the first attempt at such a step and it became the norm for all that followed. The storm of opposition which it aroused caused it to go into retirement, but not into oblivion, for the next one adopted at Lexington in 1882 bears a strong resemblance to its predecessor. The changes that were made reflect the attitude of the times, but one dominant note persists through all, namely, to accomplish, in the best way, the largest results for the Kingdom of God. In 1864 the name was to be the "Christian Missionary Society of the State of Missouri." In 1882 it was denominated "The Missouri Christian Convention." In 1897 it was voted to call it "The Christian Missionary Co-Operation," and in 1904 it changed back to its first title, although differently worded, "The Missouri Christian Missionary Society," by which it is known today. The provisions of the first constitution called for a board of twelve members elected annually. In 1882 it was changed to nine members. In the beginning there were to be two meetings, an annual meeting at Chillicothe and a semiannual one that moved around. The annual meeting was to be in May, the semiannual in September. Later, the annual alone was provided for and the time was changed by circumstances, meeting in October, August, September, June, and finally in April.

The conventions from the beginning were supposed to be composed of duly accredited delegates from churches sympathetic with and contributing to the work. Life Directors, Life Members, and Annual Members had the right to vote and any person in good standing in a local church could participate in the deliberations. The lists of delegates and visitors were published separately for a time, but no record appears of anyone's being denied a vote on any question. Gradually the idea of delegate representation disappeared and the conventions became mass meetings.

The responsibilities for carrying out the wishes of the convention were placed upon the State Board, and it was given freedom to act during the interim between conventions, to employ and direct evangelists, initiate new projects and report to the next convention, where its work was subject to revision or approval. On all questions the convention had the final word. The constitution could be revised by a two-thirds vote of those present, provided it had been submitted to the convention a year previous, or was commended by the state board.

Changes in the constitution were made from time to time, to meet changing conditions.

At the convention in 1909, due to combining the Bible school work with the state missionary work, a committee was appointed to present amendments to the constitution to provide for the change. It reported in 1910 and its report was adopted. The committee also presented suggested district and county constitutions, modeled after the state form, and they were published in the minutes of succeeding conventions for several years. A similar district constitution had been published by G. A. Hoffman in the *Christian Missionary Magazine* in April, 1893. This constitution remained in force until the new one was adopted in 1932.

The value of co-operative work, which began at Bear Creek in 1837, by the meeting of the churches of five counties, spread to all parts of the state, and districts were formed which functioned with more or less regularity, more in some sections than in others. As the district organizations enlarged and populations increased, the possibilities of county meetings became apparent, and through all the years of controversy they continued, but with varying success.

The number of districts varied from time to time. Sometimes they were called after the congressional districts, as the "Ninth Missouri District" and the "First Missouri District," and the "Upper Missouri District." They varied in number from three to twenty-one. There was earnest work done all over the state, but there was a notable lack of unity of action.

G. A. Hoffman, as corresponding secretary, in his report to the state convention at Warrensburg in 1890, discussed the situation in this forceful manner: "I recommend that the state be re-districted, and so organized that no county in the state will be left out of co-operation with our convention. As it has been, counties and districts have organized at their own motion, after their own plans, for their own purposes, and frequently with no reference to our general work whatever. A county, strong and able to help the weak, is organized, while alongside of it is a county unable to help itself. Manifestly the two should work together, the strong should help the weak, and both to help our state work, or to be helped by it if necessary. As it is at present, there is little consistency, less unity, and much waste. The whole state should be districted, and these districts organized as far as possible after a uniform plan."¹⁵ The report in 1891 said, "It seems now that we are destined to have, first, the annual county mass meeting for the social enjoyment, spiritual growth, educational development and semi-mission work;

¹⁵Minutes of State Convention, 1890, p. 22.

secondly, the District Co-operation for education in missions and district and state mission work; and, third, our state missionary convention, that shall look after all the interests missionary, educational, and benevolent, of the whole brotherhood of the state."¹⁶

The Missouri Plan, which has received wide publicity, was the result of a series of experiments reaching over a long period of years. Mr. Hoffman's report in 1890 resulted in an attempt at better organization, but T. A. Abbott, corresponding secretary, reported in 1898 the almost complete failure of county and district work outside those counties which were under the guidance of the state society. In 1899 a constitutional amendment was offered creating "assistant county secretaries," who should represent the state society in their various counties, and as a result the list of contributing churches was increased by 100. In 1900 it was reported that "only in four districts, Nodaway, Sedalia, Springfield, and Platte, has work been attempted during the year, unless we consider St. Louis and Kansas City districts to themselves, as indeed they practically are. Experience is demonstrating that successful district work is not possible without county organization. The best county organization is in the six counties of the Nodaway district, and there the best district work is done."

By 1908 the state had been redistricted and the present division of seven districts had been formed. Starting with Kansas City as Number One, the counties south of the Missouri River in the center of the state form District Number Two, southwest Missouri Number Three, southeast Missouri Number Four, St. Louis Number Five, northeast Missouri Number Six and northwest Missouri Number Seven. It was planned to put a district superintendent in each district and make the district presidents associate members of the state

¹⁶Minutes of State Convention, 1891, p. 16.

board and thus to connect all of the churches through their county and district officers with the state work. C. A. Lowe, who was pastor of the Mitchell Park Church at St. Joseph, was chosen superintendent of the Seventh District by the district board and under his guidance it became at once the best-organized district in the state. Funds were raised by private subscription to put two evangelists in the field for part time and Granville Snell and J. A. McKenzie did valiant service in reviving churches and bringing them into co-operative service. The other districts followed with like results and a new era of development of the work of the state society was begun. Joseph Gaylor, who had been serving as evangelist in the Third District, was appointed district superintendent and served until 1910, when he resigned and J. H. Jones was appointed to succeed him and served the district for twenty-two years, having the longest continuous service of any employee of the society. The Sixth District was reorganized by T. A. Abbott at Canton, in 1906, and the district board was asked to recommend a superintendent. Conventions were held in 1907 and 1908, but there is no record of meetings in 1909 and 1910. It was 1911 before it was fully equipped and at work. Ralph E. Alexander was chosen district superintendent and the work of county reorganization was begun. The Fourth District was regarded as missionary territory, and was placed under the supervision of Joseph Gaylor, superintendent of the Third District, until a man could be secured. The state convention was held at Cape Girardeau in 1911, in order that the delegates from over the state might see the possibilities of this missionary field. In 1912 J. R. Robertson, of Independence, was chosen as a district worker and was located at Sikeston. H. M. Barnett was called to the superintendency of the Second District February 1, 1912, and began thorough organization. C. L. Harboard had served for three months and had held successful meetings, but

had felt it necessary to resign on account of the needs of his family. Thus the work of organizing and correlating all the interests of the church was unifying Missouri as a brotherhood. The uniting of the state Bible school work with the state missionary society, so that the superintendent or evangelist under the employ of the one board represented all of our missionary interests, created a sense of oneness that gave greater power to the appeal and increased the prestige of the society. District and county conventions were arranged so that the state secretary could attend and representatives of our education, benevolent, and missionary interests could be present. The county conventions became the most important gatherings in the state, the total attendance exceeding that of any other gathering, and they furnished the opportunity for many people who could not attend a state convention to hear missionaries and secretaries present all causes in which the brotherhood engaged. Under the fostering care of the state society the county convention will remain its most valuable asset.

For a number of years the question of a permanent fund was discussed. The same reason for an endowment of a missionary society exists as is recognized in the educational field. No college can hope to maintain its standing without an endowment fund. The offerings to the missionary society are so variable, while the calls for help are so continuous, that only an income outside the regular offerings could make possible continuous service. In 1900 the ways and means committee recommended to the convention that a fund of \$25,000 or more be raised, the income from which should be used to carry the work of the society in the state. The treasurer of the society reported in 1931 a total of \$70,425. The depression not only reduced receipts from churches, but greatly impaired the value of the investments of the permanent fund,

illustrating that income from investments is affected even as offerings are in times of economic stringency.

The depression not only decreased the receipts from churches and from the permanent fund but it created the impression among some of the leaders that the whole structure of the society needed changing. A committee to study the state program was appointed by the state board December 17, 1929. The committee chosen was Harold G. Barr, Liberty, chairman; R. H. Miller, Kansas City; G. S. Birkhead, Jefferson City; G. L. Bush (*ex officio*), Carrollton. After long and careful study the committee called a meeting of laymen and women, at Jefferson City, early in December, 1931, to face the situation and instruct the committee what to do. About a hundred and fifty men and women were present. It was decided to appoint a committee on reorganization who should report at the next convention. The committee chosen was as follows: Willard M. Wickizer, Maryville, chairman; J. H. Stidham, Monett; C. E. Lemmon, Columbia; C. Emerson Miller, Springfield; A. W. Kokendoffer, Sedalia; L. M. Doreen, Kansas City; and Mrs. W. B. Clemmer, St. Louis. None of the committee was officially connected with the state missionary society. The results of the committee's work were published in the March issue of the *Missouri Message* for thorough examination. It was adopted at the convention at Columbia, in April, 1932.¹⁷

The chief difference between it and its predecessors is that it provides for a convention independent of all the agencies which participate in it. Hitherto the Missouri Christian Missionary Society had been responsible for the state conventions, and all causes representing brotherhood enterprises were welcomed and given places on the program. The same provision was made for district and county conventions. District superintendents were eliminated, for financial rea-

¹⁷Missouri Message, March, 1932, p. 1.

sons, but the state board was empowered to employ as many superintendents or evangelists or religious education workers as the needs justified and the funds made possible. The state board was increased from nine to fifteen members and no one can be re-elected until after the lapse of one year. The stress of the times has had much to do with the success or lack of success of the plan, and like all of its predecessors it was subject to change to meet changed conditions.

The work of the Missouri Christian Missionary Society cannot be told in a few chapters. It would require a volume to cover the whole field of its achievements. The wide range of its activities, from holding meetings, baptizing converts, organizing churches, and furnishing and sustaining pastors until the church became self-sustaining, developing missionary consciousness, directing conventions and fostering the spirit of unity, through the greater part of a century, is a story of engaging interest. A few of the conspicuous churches scattered over the state will illustrate the character of the help rendered.

Jefferson City, the capital of the state, is a most notable example. In July, 1838, Warren Woodson, T. M. Allen, and J. Coons "planted a Church of Christ upon the Holy Scriptures, of 17 members."¹⁸ In 1850 the *Jefferson Inquirer* carried a notice of a meeting held by Elders Hayden and Hopson which resulted in the organization of a church of 22 or 23 members.¹⁹ In 1877 *The Christian* reported the organization of a church of thirty members. J. W. Mountjoy had held a meeting. A house of worship was planned and an appeal was made to the churches to make an offering on the second Lord's Day in May. In 1881 J. M. Clarke gave a lot with the understanding that the congregation would raise \$1,000 if the state board raised \$2,000. For a number

¹⁸Millennial Harbinger, New Series, Vol. 2, p. 476.

¹⁹Jefferson Inquirer, Dec. 14, 1850.

of years the state society contributed the services of an evangelist or helped sustain a preacher. E. B. Widger became pastor in 1900 and led the church into a new building, to which a modern educational plant was added in 1932. The seeming instability of the congregation in its early years was not due so much to a lack of interest as to the shifting character of the population of a political center. Once securely established, it has continued to grow.

The church at Carthage in Jasper County was another recipient of the state board's help. Earl Sechler says, "The Carthage congregation antedates all other Christian churches in the county. About 1866 a few Disciples organized a church in an old jail which stood near where the City Hotel now stands. G. W. Short, Amos Buchanan, John Ellis, M. J. Jenkins, W. H. Cunningham, and J. F. Tout were ministers. The last named reported 11 additions in the spring of 1881, all but one by letter. In the fall of the year W. H. Bryan received 21 more members and hoped for a suitable house of worship. Invited by the congregation and partially supported by the state board, N. M. Ragland entered upon the work in 1882 with 54 members."²⁰ The support of the state society was continued until the church became self-sustaining. In 1910 a \$50,000 plant was erected during the pastorate of D. W. Moore, and when he left in 1915 the church had more than 700 members and a Bible school enrollment of 400.

Of a different type was the help given to Wyatt Park (St. Joseph) and South Side (Hannibal). Wyatt Park Church was built in a fast-growing section of St. Joseph in 1889. L. H. Otto was called to become pastor and the state board returned the offerings of the First Church, St. Joseph, to assist in establishing the work.

²⁰Disciples of Christ in Southwest Missouri—Sechler, p. 88.

A similar situation developed in Hannibal when a Scoville meeting on the South Side resulted in the organization of the South Side Christian Church. The liberal offerings of the First Church were sent to the state board and by them returned to the South Side Church. Thus both churches were aligned with the state missionary society and were conscious of its work. When L. H. Otto began his work as missionary pastor at Wyatt Park he was receiving \$25 per month from the state board. When the day for the offering for Missouri missions came he announced they would make an offering, "For," he said, "although we are receiving money from the society now, the day will come when you will be self-sustaining and I want you to have formed the habit of helping to support the work that is now helping to support you."

Two outstanding rural projects were begun in the third district under the superintendency of J. H. Jones and were liberally supported by the state society. The first was at Wheatland, Hickory County, where a fine modern brick house of worship was dedicated in 1924 and A. T. Mahaney was located as pastor and served a group of surrounding churches. He was succeeded by R. M. Hoffman, who served until he was called to succeed Carl Swift as dean of the Bible Department of Drury College. The other project was the establishment of a church at Camdenton, when the Lake of the Ozarks made desirable the building of a new town, to replace Linn Creek, which it wiped out. The state society still is fostering the Camdenton project.

An entirely different type of work was undertaken in 1930 when the state society began giving help to the church in Columbia in the support of a student worker. The University of Missouri attracts students from all over the state and some from other states. A large group of these are members of the Christian Church. In connection with the Bible College and Christian College, the church seeks to furnish an

adequate program to challenge the young people and develop them in Christian service. The state society, representing the churches of the state, has been helping to sustain this work as an important worth-while part of its program.

Much criticism of the state society has been made, on the one hand by those who did not receive the help they had asked ("What is the society for if it is not to help the needy?") and on the other hand by those who have given to its support, but cannot see what they deem worth-while results ("Where are the fruits from the tree that we have planted?"). Both have failed to realize the limitations that they themselves have placed about the society. The society can only dispense the funds entrusted to its keeping and if it does not have the money it cannot extend the help. But there are fruits, less tangible, perhaps, than visible numbers, but just as effective. The first evangelists were expected to hold meetings and report additions. There was a glow of satisfaction swept over any gathering when a new church was "planted," for it was a definite sign of the progress of the work. But, like the apostle of old, it was necessary for someone to "visit again the churches and see how they do." When that was done by voluntary service, remunerated only by the local church where the meeting was held, the result was that large sections of the state were untouched. It was only when a society was formed and its efforts were directed that the strength of the brotherhood was manifest. The bitter opposition to the organization of a society, in the late sixties, because it was not scriptural, could not suppress a "consultation meeting," and earnest Christian people could not consult together long without putting themselves into a position to do their most efficient work. A state society was the natural outcome. The society has been served faithfully and sacrificially by men devoted to its interests, both as members of the board and employees of the society. Three cor-

responding secretaries have served thirty-eight of its sixty-eight years as a society. G. A. Hoffman served twelve years as Sunday school evangelist and state secretary, T. A. Abbott served sixteen years and C. C. Garrigues ten years.

That the state society should change its methods of serving the churches during the passage of a century is a compliment to its alertness in meeting changing conditions. It still is the connecting link between the local church and the wider field, not only of the state but of the nation and the world. Its future program will be determined by the interest and support of the churches.

CHAPTER VII

THE STATE BIBLE SCHOOL SOCIETY*

The task of character building is the age-old task of the church. The greatest testimony to the power of the gospel is found in the lives that have been transformed through faith in Christ. The church in every age has gone forward on the feet of those who devoutly believed in Jesus and were willing to follow him at any cost. It was not enough to make disciples; they must be taught the things that build character and that enable them to see life through the eyes and with the understanding of Jesus. A great American preacher has said, "What life does to us depends upon what life finds in us."

Religious education in Missouri, as we think of it today, had its beginning in the Sunday school movement. It was to be expected that a people who laid particular emphasis upon "the Bible and the Bible alone as a rule of faith and practice," would not long continue without establishing schools to teach the Bible to children. The idea of schools to better the condition of children through education, which was emphasized by Robert Raikes in 1783 in Gloucester, England, had fought its way to recognition, sometimes against the opposition of the clergy as well as the laity, and by the middle of the nineteenth century had, in this country, become thoroughly established as a Sunday school movement.

Our churches were interested as were the churches of other religious bodies, but our first general convention, which met in Cincinnati in October, 1849, was the first opportunity we had of expressing our approval as a body. At that meeting the following resolution was adopted: "Resolved, That we

*This chapter appeared in the pamphlet, *Silver Anniversary of Religious Education*, 1936.

strongly commend to the churches the duty and importance of organizing and establishing Sunday schools in every congregation." Two committees were appointed to suggest proper literature to aid in carrying out the resolution.

Missouri was represented at that convention by such leaders as S. S. Church and W. H. Hopson. Some schools were organized, but it was twenty-one years before definite steps were taken to form an organization whose chief object should be the development of a Sunday school program. The first step toward a united program was a resolution which was introduced at the state meeting held in Independence in 1870.

The credit for the initiation of the organized work seems to belong to one layman, John Burns, of St. Louis, and a group of consecrated women. In a brief historical sketch by J. B. Corwine in the "Souvenir Program of the Missouri Christian Bible School Co-operation," on its silver anniversary, we find the following statement:

"It will no doubt be a surprise to many to know that a few godly women of our circle were first to inaugurate, in a formal way, the enterprise; and, like everything to which they have given their hands and hearts, they turned it over to the brotherhood with the promise of the great success that has distinguished it. At what was then called the 'state meeting' held at Independence, a committee on Bible schools was appointed, consisting of J. K. Rogers, J. M. Henry, and John Burns. John Burns was made secretary. He was traveling for a business house at the time and he made it a point to attend the Bible schools on Lord's Days wherever he happened to be, and, in the afternoons, would call a mass meeting of the children and workers of the place and urge attention to the work. Out of this unrequited toil grew what was called 'The Women's Sunday School Aid Society,' with John Burns as state evangelist. During the sessions of a state meeting held in the Seventeenth and Olive Street

Church, St. Louis, September 7-9, 1875, and sandwiched between certain sessions of said meeting, the women of the Aid Society held their meeting. Mrs. J. G. Allen served as president and Mrs. Bettie G. Mackay, nee Glover, secretary. John Burns, who had put in as much time as his business engagements would allow, reported seven months' work, 26 schools visited, 6 county institutes held, effecting organizations in several counties and issuing circulars with the view of ascertaining the status of Bible school work among our people.

"After discussing the report, the ladies, by the encouragement of the brethren, decided to continue the work of Mr. Burns as evangelist. In the meantime a committee on Bible school work had been appointed by the brethren, of which J. H. Hardin was made chairman. The report recommended a convention of Bible school workers of the state to be held at Mexico, beginning Tuesday night before the third Lord's day in May, 1876. Of the records of this meeting but little is preserved. Dr. W. H. Hopson presided and John Burns reported progress. Quite a discussion was held over the international lessons. The brethren took formal charge of the organized work of the state and decided to meet at Carrollton, May 22-24, 1877."¹

G. A. Hoffman, in his manuscript, "A History of the Disciples of Christ in Missouri," gives this interesting information: "The Mississippi Valley Normal Institute also held its first session this year [1874] at Canton. Quite a number of Disciples of Christ had become active and aggressive in the Sunday school work. A permanent organization was formed with B. H. Smith, of Canton, president; J. M. Henry, vice-president; E. B. Cake, secretary, and J. H. Garrison, L. H. Dowling and H. F. Davis, executive committee. This organization, however, was soon absorbed by the organization of the Sunday schools in Missouri, at the

¹Souvenir Program of Missouri Bible School Co-operation.

first meeting, September 4, 1874."² The Sunday school work was thoroughly discussed and heartily endorsed by resolution. Also a motion was made "to employ a Sunday School Evangelist as soon as funds will be sufficient." Commenting upon the first Sunday school convention, held at Mexico in May, 1876, Mr. Hoffman says, "It at once became the convention of the younger and more enthusiastic element of the church."

Thus began the organized Sunday school work among the churches of Missouri.

The first work of the new organization was expansion. The resolution passed by the General Christian Missionary Convention in Cincinnati in 1849 was "to organize a Sunday school in every congregation." Very little information about the churches was available, so that part of the task was to locate the churches, as well as new fields where Sunday schools might be organized. The gratuitous service of a consecrated Christian layman had challenged the whole brotherhood to action. By 1878 it was possible to carry out the resolution of a previous convention, and J. H. Hardin was called as evangelist to give all of his time to the work. He began in August and for four years he was the leader of the Sunday school forces. That his services were efficient is proved by the fact that when he resigned to become pastor of the First Church, Hannibal, two men were called to the work, G. A. Hoffman and F. E. Meigs. Mr. Hoffman was ordained to the ministry in 1876, while a student in Christian University, now Culver-Stockton College, at Canton. He was destined to play a large part in the church and Sunday school work of the state. Mr. Meigs was a schoolteacher living at Holden. He was deeply interested in educational work, and served successfully as evangelist until he was appointed a missionary to China in January, 1887, where he rendered distinguished service in Nanking University.

²Hoffman's Manuscript, p. 99.

The pathway to the realization of the convention's goal of a Sunday school in every church was beset with difficulties. Reaching the churches in an adequate way required the services of field men. That took money, offerings, and pledges from both individuals and churches. The work of the evangelist became, then, that of preaching, holding meetings, organizing, raising money and, where possible, holding institutes. J. W. Mountjoy, president of the tenth annual convention, in his president's address, gave a summary of the ten years' work, which is typical of the annual reports:

Number of institutes held-----	250
Number of protracted meetings-----	60
Number of additions-----	1,000
Number of churches organized-----	15
Number of Bible schools organized-----	50
Money raised and expended-----	\$12,000.00
Money raised by evangelists-----	27,000.00
Total for all purposes-----	<hr/> \$39,000.00

The chief purpose of the program continued to claim more attention. The mere presence, in any church, of children to be taught called for teachers competent to teach, and the increasing attendance at the annual conventions indicated the interest of those seeking to know how to teach. An examination of convention programs of the period shows the trend. Such subjects as "Teachers and Teaching"; "The Teacher's Importance"; "His Character"; "Preparation"; "Instructing"; "Winning," and "Bible School as I See It" appear in one session of a convention. In several conventions resolutions gave emphasis to the need of Normal Institutes. A committee was appointed to prepare a Normal Course of Studies, but after several meetings decided to recommend the book by Jesse Lyman Hurlbut, which already had attained a wide circulation. F. W. Allen, president of the Moberly Convention in 1887, in his address, referring to convention programs, said, "Let there be less preacher and

more teacher talk." The Normal classes and institutes met a felt need and prepared the way for the enthusiastic reception accorded the teacher training movement which came at the turn of the century. Herbert Moniger's *Training for Service* and *The Teacher Training Handbook* by Marion Stevenson had wide circulation and the movement grew apace. The graded lessons were on the way.

In 1887 H. F. Davis, who had been interested from the first in the development of Bible schools, was called from the pastorate of the church at Monroe City to become state evangelist, giving all of his time to the work. When G. A. Hoffman and F. E. Meigs were selected as evangelists, Mr. Hoffman was assigned to work in north Missouri, and Mr. Meigs in south Missouri. Later when more men were employed, four districts were formed, Northeast, Northwest, Southeast and Southwest. In 1891, H. F. Davis was elected corresponding secretary and he continued to serve until 1904, thus giving seventeen years' service to the work.

At the convention in Moberly in 1887, 500 Sunday schools were reported, so rapidly had the work grown. The state conventions had become great gatherings, rivaling and sometimes exceeding the state meetings in attendance. When H. F. Davis resigned, the Committee on Report of the Board, speaking of his retiring, reported, "We also feel deeply the debt of gratitude which the state of Missouri owes to Brother H. F. Davis and his wife for their untiring zeal and labors in behalf of the cause of Christ among the children of our state," and asked that a committee be appointed to write a memorial of appreciation for publication in the minutes.

W. A. Moore, who had served acceptably as a state-wide evangelist, was called to succeed Mr. Davis and was in turn succeeded by J. H. Hardin, who had the unique experience of returning after an absence of twenty-six years to the work in which he had served as the first full-time evangelist, and

under whose guidance it had been organized. Mr. Hardin died in May, 1909, and the work devolved upon J. H. Bryan, his assistant, who had been identified with the Sunday schools in various capacities for many years. He was the author of *The Organized Adult Bible Class*, *The Art of Questioning*, and several pamphlets. He remained in charge until 1912. I. E. Reid, of Kentucky, was called to the work, but remained only a few months.

For several years a feeling had been growing that one convention could serve all of the needs of the churches. Resolutions had been offered both in the state missionary conventions and the Bible school conventions looking to such a consummation, and it finally was effected. The last separate convention of the Bible School Co-operation was held at Joplin in June, 1903. The first united convention was held the next year at Carrollton. From 1904 to 1913, there were separate organizations, meeting in the same convention and dividing time on the programs, but by the action of the convention in 1913, the Bible school work was placed under the care of the State Missionary Society, and district superintendents were given the responsibility of promoting it. Through a conference with Grant K. Lewis, secretary of the American Christian Missionary Society, arrangements were made for the state and national forces to work together in promoting offerings for state and American missions, dividing the offerings equally. As a result, district superintendents arranged dates and places for holding meetings, and a national team of workers held schools of methods in central locations and the work was carried on. Its success was witnessed by resolutions passed in state conventions year after year.

Graded lessons had received national recognition at the interdenominational convention at Louisville, Ky., in 1908, but the consciousness that the pupil, not the text, was the center of the teacher's attention had been growing for a long

time. The convention in Mexico in 1917 "affirmed its faith in the graded lessons." In 1918 it was "Resolved, That our Bible schools in the State be urged to adopt the Front Rank Standard," which included: (1) A teacher training class in every school; (2) a monthly conference in every school for at least ten months in the year; (3) midweek class for active leaders; (4) Co-operative community schools, and (5) that every Bible school make careful selection of current literature and books on religious psychology, pedagogy and Bible school organization and management.³

When the United Christian Missionary Society was organized, a Department of Religious Education which included not only Bible school work as such, but work among young people as well, was made one of its departments. Young people's conferences were held and one of the first was at William Woods College, at Fulton, in 1920. The district superintendents co-operated heartily in this new enterprise. There are now four full conferences in Missouri: Central-Western, at Columbia; Ozark, in southwest Missouri; No-wemo, in northwest Missouri; Culver-Stockton in northeast Missouri, and an unaccredited one at Arcadia, in southeast Missouri. With the passing of the district superintendents in 1932, the plan of work was changed. In co-operation with the national Department of Religious Education, Vere Rogers was called to be state director of religious education in April, 1934, and under his wise guidance Missouri is prepared to enter upon new developments in this ever expanding field. The resignation of Mr. Rogers to accept a pastorate at Columbia, South Carolina, temporarily changes the personnel, but will not change the program for continuous development in religious education.

The spirit of co-operation with the interdenominational Sunday school forces was strong from the beginning. Resolu-

³Minutes of State Meeting, 1918, p. 14.

tions were passed in conventions year by year commending co-operation by the churches, and delegates were named to attend state and national conventions. A part of the work of the district superintendent was to help promote the work of the Missouri Sunday School Council of Religious Education. Many valuable community leadership training schools and vacation church schools have been promoted in this way. The district superintendents who served after the work was committed to their care were: J. H. Tiller and R. M. Talbert, Southeast; J. H. Jones, Southwest; J. S. Mill and J. F. Bickel, Central; C. A. Lowe, Granville Snell and J. T. Bloom, Northwest, and J. P. Rowlison, J. B. Weldon, J. H. Stidham and George L. Peters, Northeast.

It would be impossible, in so brief a sketch, even to name those who as evangelists had a part in organizing Sunday schools that now are strong churches, or those who as district superintendents aided in holding institutes or schools of methods for the equipment of teachers and officers. Back of them is the army of consecrated men and women who have given unstinted service to the building of Christian character.

CHAPTER VIII

THE WOMEN'S WORK

The divine order of human society contemplates a co-operation of all of its members for the common good. It is not a question of priority but of service and achievement. From the beginning of the church, women have been leaders in bearing the gospel to others. Last at the cross, they were first at the tomb and first to bear the joyful message: "He is risen." In the roster of the early church leaders are the names of Dorcas and Lydia, Priscilla and Phoebe, Tryphena and Tryphosa, and many more who had distinguished themselves by rendering sacrificial service in teaching, ministering to the needy, "laboring much in the Lord." Without these women the church could not have carried on.

The character of women's work changed slowly. In the apostle Paul's day it was a disgrace for a woman to speak in a public meeting. Her place was in the home, and it required centuries for the world to learn to distinguish the difference between a divine command and a human custom. It was the beginning of the nineteenth century before woman had the opportunity for the exercise of her talents in full measure in public. In the first half of the century women's movements were organized and led by such women as Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony and Belva Lockwood. "The year 1848 marks the origin of the organized movement for equal political rights, which, except during the Civil War, went on continuously gaining in force."¹ In 1869 "The National Woman's Suffrage Association was organized to secure a sixteenth amendment to the Federal Con-

¹Dictionary of American Biography, Vol. I, p. 320.

stitution, enfranchising women.”² In 1852 The Sons of Temperance held a meeting in Albany, New York, and the women were invited to attend. Miss Susan B. Anthony was a delegate and when she arose to speak to a motion she was informed that “the sisters were not invited there to speak, but to look and listen.” The rebuff resulted in the organization of a Woman’s Temperance Society. The Woman’s Christian Temperance Union was organized in 1874. The twentieth century found representatives of women’s missionary societies speaking freely from platforms with men and participating in great nation-wide and world-wide movements.

The movement for the organization of women’s missionary societies began in the middle of the nineteenth century. The organized missionary work of the churches received its greatest modern impetus during that century. The “haystack prayer meeting” in 1806 gave inspiration to the advocates of missions and the Congregational Missionary Society was organized in 1810. The Methodist Foreign Missionary Society came into being in 1819, the Protestant Episcopal in 1820, the Presbyterian General Society in 1834, the Methodist Church, South, in 1846, and the Disciples of Christ in 1849. During the next twenty-five years nearly all of the major religious bodies were organized and doing missionary work at home and abroad. At first glance this might be interpreted as denominational rivalry, which undoubtedly was a factor, but it is also a testimony to the prevalence of a deep conviction that had gripped the hearts of all leaders that the gospel could not be fully preached unless it was preached “in all the world.”

The organization of women’s missionary societies began in the latter half of the century. The Wesleyan Methodist

²Ibid.

women organized in 1862. The Congregational women organized the Women's Interior Missionary Society in 1868, and the Methodist Episcopal women organized in 1869. During the 1870 decade women's societies were formed in nine major religious bodies, one of which was the Christian Woman's Board of Missions of the Disciples of Christ, in 1874. During the next decade eight societies were formed.

The beginning of the Christian Woman's Board of Missions is a typical illustration of the influence of the unseen powers of the gospel. The apostle Paul, forbidden to preach the gospel in Asia, traveled to Troas where he had a vision of the needs of Macedonia, and immediately he prepared to do something about it. Mrs. Caroline Neville Pearre, a devout disciple, who prayed to God and gave alms, according to her ability, deeply stirred by the world's misery and woe, and challenged by the deeds of others, coveted the help which her own sisterhood could render, and she did something about it. She wrote letters to her friends in various states, seeking aid, and suggesting ways of getting it. One of the friends to whom she wrote was Mrs. Jennie E. Rogers, of Columbia, Missouri, asking her to arouse the women of Missouri to action. Mrs. Rogers sent the letter to J. H. Garrison and it was published in full in *The Christian* of June 4, 1874, together with a letter from Mrs. Rogers, appealing to the sisters in Missouri to respond to the call.

The outcome of Mrs. Pearre's correspondence during the summer of 1874 was a meeting of representative women of the Disciples of Christ during the sessions of the general convention of the churches held in Cincinnati in October which resulted in a woman's organization called the Christian Woman's Board of Missions.

The organization of the Christian Woman's Board of Missions was not the first manifestation of the moving of the spirit

of activity among the women of Missouri. While Mrs. Pearre was disturbed about the inactivity of the sisterhood of the church and sought to rouse them to action from her home in Iowa, another devout woman, living in the Ninth District of Missouri, reflecting upon the needs of her immediate district, decided to appeal to the women to undertake a specific task which lay at their doors. Mrs. Mary Crow Bryant, of Ashley, Missouri, who was well known for her devotion to the cause of her Lord, sent a letter to the Ninth District convention, which met that year in Louisiana, in October, pointing out the need of more evangelists in the district, and suggesting a plan for sustaining one. Her proposal was enthusiastically received and her interest praised, and it was voted to carry out her suggestion. She was unanimously chosen president of the women's missionary work of the district. With her were associated Mrs. J. K. Hansbrough, so long known and loved for her work with the National Benevolent Association, and Miss Bettie Glover, who was acting secretary of the woman's work.

The spirit of service which was deeply stirring the sisterhood of the state was finding many fronts on which to express itself. *The Christian*, of September 17, 1874, said, "At this conference of the sisters a committee of five was appointed to draft resolutions which were submitted to the state board." The gist of the resolutions was that "the Sisters of the Christian Churches represented in the meeting shall organize a society to be the State Sunday School Aid Society, for the purpose of best promoting the interest of that cause in the State of Missouri." A Sunday school evangelist was to be put in the field as soon as funds could be raised and the goal was a home society in each church. The resolutions closed with: "P.S. Finally, Resolved, that these resolutions are neither to be laughed at nor voted down."

The report of the first year's work appeared in the issue of *The Christian* for September 23, 1875. Mrs. J. G. Allen, of St. Louis, was chosen to preside and Miss Bettie Glover acted as secretary. John Burns read a report of the work done during the year. Mr. Enos Campbell made a suggestion that the society not decrease its efforts in behalf of the Sunday school cause, but that it give a part of its receipts to the general Missionary Society. After discussion it was decided to confine their efforts to keeping a Sunday school agent in the field. The discussion indicated a deep interest in the cause of missions represented by the general convention. The way was being prepared for the organization of a state Christian Woman's Board of Missions.

The organization of the Christian Woman's Board of Missions in Missouri is interestingly told in *Fifty Golden Years*, issued by the Christian Women's Missionary Society in 1929, from which we quote freely:

Missouri was already a part of the national organization when we met at Liberty in 1879. State officers had been selected for the state in the first meeting in Cincinnati, and these were diligently promoting missions and securing gifts for its support. Each state was represented on the national board by a vice-president. Mrs. Enos Campbell of St. Louis, one of our representatives in the first group, was elected vice-president, representing Missouri, with Mrs. J. K. Rogers of Columbia, state secretary, and Mrs. John G. Allen of St. Louis a member of the first board of managers. Later, Mrs. J. K. Rogers was chosen vice-president and was serving in that capacity with Mrs. J. H. Smart of St. Louis, state secretary, when we met at Liberty in 1879. Miss Bettie Glover of Clarksville, Mrs. B. S. Grant of St. Louis, and Mrs. B. U. Watkins of Cameron were also on the board of managers at that time. These and many others had been diligent in presenting the work in Missouri, and six auxiliaries were reporting regularly to the National work. . . .

We are indebted to Mrs. Q. T. Hall of Clarence for the story of its presentation at the state convention which met at Canton in 1876. She was then a young woman in her teens, and she now recalls that it

was J. A. Brooks who urged the women to assemble in the basement to hear a presentation of the missionary organization. Mrs. Hall was interested in the program on Sunday school work, but because all the women seemed to be going, she followed, reluctantly. Mrs. T. P. Haley presiding over this meeting, Miss Lou Payne acting as secretary, sat at a table made from a goods box. The earnestness and consecration of Miss Payne made an impression never to be forgotten. Mrs. J. K. Rogers presented the work in her characteristic way, zealous, forceful. There was much interest aroused in that group that day. No doubt seed was sown in the heart of at least one young woman present, which sprang up and grew and led her into many beautiful years of service. The following year, the national convention was held in St. Louis, at which time Mrs. Jameson, president of the Christian Woman's Board of Missions, met with a group of Missouri women and encouraged them to go forward. . . .

Again, the next year at the state convention, which was held at Chillicothe, the women were asked to assemble at the home of Dr. Williams, near the church, to hear the presentation of the missionary work. Rev. John H. Duncan and Mrs. S. F. B. Eastin had charge of the meeting. Both made earnest appeals for women's work in the local church and showed their broader opportunity for service in the Christian Woman's Board of Missions. Thus seed had been sown from year to year, and many left this convention with an earnest desire to have part in the work. . . .

The convention at Liberty in 1879 was a memorable one. Brother T. P. Haley, the president, had invited Mrs. Maria Jameson to present the missionary organization, which she did in a very able manner. It was the first time a woman had ever appeared on a program at a state convention in Missouri, and it was a day never to be forgotten by those present. Miss Lou Payne wrote concerning it: "You could have heard a pin drop. Folk sat spellbound, each wondering what was in the mind of his neighbor. We wonder now whether Sister Jameson realized the ordeal through which she was passing. It was a new departure. Old brethren and sisters, tried and true, listened questioningly. Many of them our father had baptized and married. We watched the sea of upturned faces while we listened to the reader. We cannot recall a word of that address today, but the effect still remains. We could see the doubts glimmer and fade out as conviction was forced in; and when Sister Jameson took her seat, a thrill of sympathy went through the audience as heads began slowly to turn to their next neigh-

bors to look into their eyes and catch their thoughts. The spell was broken when Brother J. J. Wyatt, the most popular preacher in all northwest Missouri, said audibly, 'I am for Sister Jameson now and for the women's work all the time hereafter.' That settled it in Missouri!''

This was on September 5, and on the following day an assembly of women was held at Clay Seminary, with Mrs. S. F. B. Eastin presiding. Miss Payne read a paper on the "Duty of the Hour," and at the close it was voted to take the advance step for missions in Missouri through a state organization.

Mrs. Eastin was chosen president; Mrs. J. Z. Taylor, first vice-president; Mrs. J. K. Rogers, second vice-president; Miss Lou Payne, secretary; Mrs. S. S. Mathews, treasurer. Managers were Mrs. A. B. Jones, Mrs. J. J. Wyatt, Mrs. R. D. Shannon and Miss Bettie Glover.³

The meetings for the next few years were held in connection with the state conventions, but as separate sessions. Miss M. Lou Payne, state secretary, said, "We would not have dared to try an open session before the whole convention. Our utter lack of knowledge of all business forms made our efforts very crude."

At the Missouri state convention held at Moberly, August 31, 1880, Mrs. C. N. Pearre came as a messenger from the Christian Woman's Board of Missions of Missouri to bring greetings to the convention. She reported 200 delegates and visitors present, number of auxiliaries reported, 45; amount of money raised, \$526; amount disbursed within the state \$41.95. She pleaded with the "brethren," to give the sisters not only a hearty "Godspeed," but their active co-operation in every church.

The Christian Woman's Board of Missions appointed Mrs. John G. Allen, Mrs. J. K. Rogers, Mrs. S. S. Mathews, and Mrs. S. F. B. Eastin to represent them in the general convention at Louisville, in October.

The report at the third annual convention at Lexington in 1882 announced a change in policy. It said: "In order to

³Fifty Golden Years, pp. 21-23.

have as little machinery in our work as possible we have decided at this meeting to dispense with state organizations—that is a state board no longer will be elected at our state meetings. But our board of officers will be appointed at the general convention, consisting of vice-president, state secretary, and four managers. Our annual meetings will go on as usual, it being the duty of the vice-president to prepare programmes, and preside over our annual convention.”

The report of the committee on the president’s address at Hannibal, in 1883, was adopted. It provided, first, “That we nominate our board of officers and send to the general convention for ratification, viz.: vice-president, state secretary and five managers. Second, that provisions shall be made from a state fund for defraying state expenses by quarterly contributions for our auxiliaries. The manner of raising said money to be optional with the auxiliaries.”

When the convention met in Kansas City in October, 1884, the women for the first time conducted a separate convention. The committee, in the report of the state secretary, Miss M. Lou Payne, made the following recommendations:

“(2) We recommend that the system of county grouping, as agreed upon at the Hannibal meeting one year ago, be continued, and that the geographical location of the board of managers be made to correspond with these groups. . . .

“(4) That our auxiliaries are requested to pledge the sum of five (5) cents per quarter from each member for current state expenses—this amount being sufficient for that purpose, and not burdensome to any.”

“The treasurer, Miss M. Lou Payne, read her annual report of the financial condition of the state board, showing a balance of \$1,674.88 in the treasury. Her report was adopted.”⁴

⁴Minutes of State Convention, 1884.

For the next few years the Christian Woman's Board of Missions convention met with the state convention, usually having the first session the evening before. In 1893 the convention at Moberly passed the following resolution: "Fourth, Be it resolved, That it be the sense of this convention that the program committee of this convention be guided in the future by the custom of the past, and if agreeable to all interests concerned the business sessions of the convention and the Christian Woman's Board of Missions be separate, but that all sessions mutually looking to the allied interests of the church be held in common, there being but one program with equal prominence to all interests, even if the time calls for extension."⁵

As the new century approached, the work expanded. The conventions continued to meet together, but the minutes were published separately. At the beginning the strength and energy of the movement were concentrated on enlisting women. But not for long. It was inevitable that children should furnish a field for service, and Mission Bands were organized. But there still were untouched multitudes to be reached. The immediate successors of the women would be the young women who were coming to maturity. With the vision of a statesman the first president of the Missouri Society began planning for the enlistment of young women. "Mrs. Eastin, Missouri's first president, advocated the training of young people from the beginning and organized a Junior Band at Glasgow before we had a national department. They gave regularly to the Christian Woman's Board of Missions. Miss Lou Payne had also urged that we plan for the future by training youth. . . .

"Mrs. Joseph King was present at the state convention held in Kansas City in 1884, representing the Christian

⁵Minutes of State Meeting, 1893.

Woman's Board of Missions. She held several conferences with Mrs. Eastin and Miss Payne in regard to missionary training for young people and it was decided to present this work to the national convention meeting in St. Louis the following week. Miss Payne was chosen to speak for this important work, which she did with great power. The result was a decision to carry a new department and Mrs. King was chosen the first national secretary. Thus Missouri was the birthplace of the young people's work."⁶

Too much could not be said of the work of Miss M. Lou Payne, who was chosen first secretary, and who continued in that position for twelve years. Her paper on "The Duty of the Hour," read at the meeting held in Clay Seminary at Liberty in 1879, brought the group to a decision, and caused the vote to be for organization. From that time on she gave herself unstintedly to the work of enlisting the women of Missouri. In private homes, before individual churches, and on convention platforms she passionately proclaimed "The Duty of the Hour." The writer still carries a vivid impression of her address before a district convention at Cameron, in the spring of 1892, when he was a young pastor in the district. Her name carried influence long after her voice was stilled.

The tabulated report in *Fifty Golden Years* lists as state secretaries after Miss M. Lou Payne: Mrs. Carrie Johnson, Mrs. Virginia Hedges, Mrs. B. F. Clay, Mrs. L. G. Bantz, Miss Virginia Hearne (Mrs. Joseph A. Serena), Mrs. O. W. Lawrence (Mrs. G. W. Muckley), Mrs. Laura White Clemmer and Mrs. Anna Scott Carter. To Mrs. Bantz and Mrs. Carter, the present secretary, belongs the distinction of having had the longest continuous service next to Miss M.

⁶*Fifty Golden Years*, p. 73.

Lou Payne, each having served eleven years. The list of presidents is: Mrs. S. F. B. Eastin, Mrs. A. B. Jones, Mrs. J. M. Morris, Mrs. O. A. Carr, Mrs. J. K. Rogers, Mrs. S. E. Lampton, Mrs. C. Johnson, Mrs. Alice Williams, Mrs. F. M. Lowe, Mrs. M. M. Goode, Mrs. H. A. Denton, Mrs. Alice Wickizer, Mrs. S. J. White, Mrs. T. W. Grafton, Mrs. R. S. Latshaw, Mrs. Burris A. Jenkins, Mrs. L. J. Eastin and Mrs. E. E. Elliott, the present president. To Mrs. Latshaw belongs the honor of the longest incumbency, having served fifteen years, from 1912 to 1927.

Two other faithful women have earned deserved mention because of long years of devoted service to the cause they both loved. Mrs. Q. T. Hall, of Clarence, was a delegate to the state convention in Canton, in 1876, and when John A. Brooks announced a meeting of the women to be held in the basement she went to see and hear, although her main interest was in the convention. She was deeply stirred by Miss Lou Payne's talk and enlisted for service.

Although carrying the responsibility of a home and the mothering of three boys, she found time to give to enlisting women in missionary work and for nineteen years she stirred the churches of northeast Missouri to action, endearing herself to the womanhood of the whole state. Her work still abides although her earthly labors are ended.

Mrs. Jimmie Lyle Moore, although reared in Platte County, has made her home in Palmyra, Marion County. She accepted Christ as her Savior under the ministry of W. H. Williams, our first missionary to Jamaica, in Platte City, in her girlhood. She early developed an interest in women's work, and although a homemaker, with two daughters to care for, she rendered good service to the Woman's Christian Temperance Union and became a state-wide organizer for the

Christian Woman's Board of Missions, serving for more than twelve years. Mrs. Moore was a convincing speaker and a zealous worker, and she builded well. In the eventide, in her home in Palmyra, under the loving care of her daughter Catherine, she follows the plans for the present Christian Women's Missionary Council of Missouri, and rejoices in its achievements.

At the organization of the society at Liberty four managers were chosen, namely, Mrs. A. B. Jones, of Liberty, Mrs. J. J. Wyatt, of St. Joseph, Mrs. R. D. Shannon, of Jefferson City, and Miss Bettie Glover of Clarksville. These "managers" served without remuneration and with very little for expenses. When it was decided at the convention at Hannibal in 1883 to nominate a corps of officers and send the names to the General Convention of the Christian Woman's Board of Missions for approval the number of managers was increased to five. With the growth of the work and the changes in plans managers were succeeded by district presidents. It would be impossible to enumerate the names of those who have faithfully served in this capacity. Those who were serving at the Missouri Golden Jubilee, in 1929, were: Mrs. G. R. Davis, First District, Mrs. W. L. Allee, Second District, Mrs. Guy Cowden, Third District, Mrs. L. L. Roberts, Fourth District, Mrs. J. A. Van Lund, Fifth District, Mrs. H. B. Robison, Sixth District and Mrs. Madison Miller, Seventh District.

From the beginning, the ambition of the leaders was to enlist all of the women of the state in all of the work of the church. Mrs. S. E. Smart, state secretary, sent out a call, published in the August 21 issue of *The Christian*, 1879, for a meeting of the women of the state "during the sittings of the state convention at Liberty." She said, "We want to

have a full report at that meeting of all work of every description done by the women of the Christian Churches in our state since August last, either state work or organizational work; charities at home and abroad; with methods of work. From such reports we can gather much knowledge and strength for future work."

The "fifty golden years," 1879 to 1929, were years of expansion, both in increase of societies and in raising of funds. From six societies reported in 1879 there were 474 in 1929 with a membership of 11,235. At Hannibal, in 1883, the total amount of offerings, state and national, reported was \$1,720.10. At Liberty, in 1929, the amount was \$31,212.95. There had been many special offerings. During the Golden Jubilee, in commemoration of the organization of the Christian Woman's Board of Missions in Cincinnati in 1874, of the goal of a special fund of one million dollars, "Missouri women accepted one tenth, to be used in the construction of three buildings, which were to cost \$75,000, and an additional \$25,000, known as the Pearre Memorial Fund, was raised for their support." Two Ford cars for use of Dr. Jennie Fleming, a Missouri woman, and her associates in India, and a launch for use on the Congo, besides five other cars, and one given to J. H. Jones to be used in the Ozarks, were other special gifts. A tabulation of gifts reported in *Fifty Golden Years* from the beginning shows the sum of \$968,681.70, a sum to be reckoned with in the building of the Kingdom.

The newest project to command the attention of Missouri is the Christian Women's Missionary Council, under the Great Commission which seeks to unify and use all of the women in all of the churches for the work of the church. When Mrs. Smart, in 1879, asked for a report from every church of all work done by the women she expressed a

realization of much energy being used if it could be unified and directed. But it remained for Mrs. R. S. Latshaw, who came to the presidency in 1912, to bring the dream to realization. Schooled in the plea of the Disciples of Christ "that they all may be one," and observing the divisions among her own sisters over things of small moment, she dreamed of a better way. Like Mrs. Pearre, she took it to the Lord in prayer and she seemed to hear a clear voice saying, "Form a woman's league." Reporting her conviction to the First District Federation in Kansas City, to the Ministerial Alliance of Christian Churches, and receiving enthusiastic support, she then secured permission from the Christian Woman's Board of Missions, and formed a Christian Women's Missionary Council in Kansas City, to make First District an experimental station for the development of the council plan. That was in 1913. Twenty-four years of experimenting have long since convinced the members of the value to any church. The present program embraces local councils, which are united in county, district and state organizations.

The plan is adaptable to any church, large or small. It contemplates the enlistment of all the women of the church, and provides places for them to serve. Seven departments, under the titles, Missions, Education, Relief, Hospitality, Christian Patriotism, Finance and Publicity, are the basis of its program.

Mrs. Latshaw, who served so long and faithfully and out of whose fertile mind and loving heart the council idea came, was compelled, on account of ill health, to resign in 1927. Because of her outstanding service and the esteem in which she was held, she was chosen president emeritus. She was succeeded by Mrs. Burris A. Jenkins, whose background and experience included sitting at the feet of Mrs. Pearre as a student and later succeeding her on the national board of

the Christian Woman's Board of Missions, besides years of experience as the wife of the pastor of one of Kansas City's great churches. She led the way up to a triumphant celebration of the Golden Jubilee convention and presided with grace over its sessions. Not forgetting the achievements of the past, she pointed the way to larger achievements for the next half century, yielding the responsibilities of the office in 1930 to Mrs. L. J. Eastin, of St. Joseph. Mrs. Eastin was reared in the faith of the Disciples of Christ. Her family moved from Jacksonville, Illinois, the home of Barton W. Stone, to St. Joseph, Missouri, the home of J. J. Wyatt. Her aunt was president of the auxiliary and Grandma Wyatt was still an active member in Mrs. Eastin's girlhood. She was a member of the Mission Band when Miss Mattie Burgess was leader. M. M. Goode and C. M. Chilton have been her only pastors. For three years Mrs. Eastin gave unstinted service, presiding over the conventions at Springfield, Columbia, and Moberly with ability and leadership. Mrs. Eastin was succeeded by Mrs. E. E. Elliott, of Kansas City, who brought to the work long experience, as a member of the boards, both state and national. Under her leadership, in trying times, the work has gone forward. A committee composed of Mrs. E. E. Elliott, chairman, Mrs. Madison Miller, and Mrs. L. E. Lakin had been appointed by Mrs. L. J. Eastin to assist Mrs. Latshaw in preparing a council manual, but the work was not completed until 1933. "Its completion was hailed with enthusiasm and its sale has extended far beyond the boundaries of Missouri." An aggressive three-year program was launched in 1934 looking to the centennial convention.

The following officers constitute the present force upon whom the responsibility for achievements rests in this centennial year. State officers: president, Mrs. E. E. Elliott;

vice-president, Mrs. W. B. Clemmer; second vice-president, Mrs. Ray E. Pitts; general secretary, Mrs. Anna Scott Carter; treasurer, Mrs. Z. W. Allen; recording secretary, Mrs. T. E. McKiddy. Members-at-large: Mrs. J. A. Van Lund, Mrs. Carl B. Swift.

These are but representatives of a vast host whose names may not appear in published lists but whose constant faith and persistent service make possible the existence of the Christian Women's Missionary Council of Missouri.

CHAPTER IX

THE PLACE OF EDUCATION IN THE PLEA—THE CHURCH COLLEGE

The leaders of the Disciples of Christ were educated men according to the standards of their day. Thomas Campbell was educated at Glasgow University, Alexander Campbell came direct from the University of Glasgow to America, Walter Scott was from the University of Edinburgh, Barton W. Stone attended school at Guilford, N. C., and sat at the feet of David Caldwell, who graduated from Princeton University in 1761.

Education was, to these men, the duty of the Church. In their day there was no public school system, and most of the teachers were ministers. The success of the Revolutionary War separated Church and State, and gave the Church unhampered liberty in the field of education, but an added responsibility as well.

The heart of the educational program was the study of the Bible. A survey of Disciple colleges, made by the Council of Church Boards of Education in 1921, directed by Floyd W. Reeves, said: "The core department of almost every institution is Bible and religious education. And while there may be great discrepancy between advertisement and offering in the case of other departments, this is not true in any large proportion for the work in Bible. The advertised Bible courses are actually taught and represent large earning power among major departments. In respect to originality, the colleges of the Disciples of Christ have a real jewel in their conception of religious education. The vast resources . . . of the New Testament, which is particularly the Disciples'

book of faith and practice, as well as of the Old Testament, have not been touched by the liberal arts college on any higher educational plane; but it must be apparent that the conception of the Disciples has not been pushed to its complete modern conclusion.’¹ The one essential motive in the plans of these men was the training of the youth of the land for Christian life and service.

Pioneer society was not distinguished for its education or its culture. Trail-blazers, for the most part, were people of limited means who sought better opportunities in the unbroken forest or prairies; or adventurers seeking opportunity to exploit society for what they could get out of it. Amid such surroundings an untrained preacher could find a responsive audience, and the preachers of the gospel were measured more by their piety than their intellectual attainments. They spoke the language of the people. They rendered yeoman service in winning converts and building churches, which were characterized by a simplicity in keeping with their surroundings. But the time came when better-trained preachers were needed. When Alexander Campbell announced in the *Millennial Harbinger*, in October, 1839, his intention of establishing “A New Institution,” he received favorable comment from a wide scope of the brotherhood, in which Missouri Disciples participated. It was this hearty response that led Mr. Campbell to carry out his plans and establish the college. The board of trustees decided to locate it in Bethany, and it became the mecca toward which loyal disciples turned and to which those who could afford to go journeyed, in order to sit at the feet of one of the outstanding religious leaders and reformers of his day. “About this time Alexander Campbell, president of Bethany College, proposed to the churches in Missouri that he would, from the

¹The Culver-Stockton Quarterly—H. O. Pritchard, Vol. 4, No. 1.

proceeds of the sale of the hymnbook which he had compiled and which had had an extensive sale in Missouri, educate one young man for the ministry.”² The committee appointed by the annual meeting at Fayette in May, 1844, was composed of representatives of the four sections of the state as follows: “Southwest, Joel Hayden; Northeast, Jacob Creath, Jr.; South of Missouri River, T. M. Allen, M. P. Willis, S. S. Church; North of Missouri River, Allen Wright, A. Cartwright, George Longan.”³ The committee met in Jefferson City November 30, and unanimously selected Alexander Procter, who was one of the most promising young men of the state, then in school at Paris, Missouri. He entered Bethany immediately, where he became an honor student, graduating in 1848. Under the inspiration of Alexander Campbell’s presence and teaching he began preaching in surrounding churches and when he returned to Missouri he preached his first sermon at Huntsville, in his home county. T. P. Haley says, “He was the first graduate Bethany Bible College had given to Missouri, and as far as is known to me, the first preacher in the Christian Church in Missouri that had a college diploma.”

With the return of Alexander Procter, and others from Bethany College, the question of schools and colleges came to the front. It was not long until academies and colleges began to spring up and the spirit that was stirring the East began to be felt here in Missouri. Only a partial list has been compiled,⁴ but of the thirty-five listed only five are now in existence. Some were short-lived and died for want of support; some had served well, but when the public school system became established they no longer had a place and disappeared.

²T. P. Haley—Biographical Sketch. The Witness of Jesus, p. 377.

³Christian Messenger, Vol. 14, p. 252.

⁴List of Schools and Colleges.

The first one to be established of which there is information was at Camden Point, in Platte County, in 1848, by H. B. Todd, a graduate of Bethany College. Alexander Campbell, reporting his tour of Missouri in 1852, wrote, "Next day [December 27] we arrived at Camden Point, at the residence of Brother H. B. Todd and the Camden Point Female Seminary. Here on the frontiers of American civilization, with only the Missouri between it and the Indian nations and their unsurveyed territory, rich as the Platte purchase itself, and richer land than that I have never seen in any latitude; here, I say, where the last wave of American population and civilization breaks upon the wild forest, stands a female seminary, which, in the size, neatness, and good taste of its buildings, and in its apartments, furniture, and general comfort, as well as in the beauty of its environs, rivals in comfort and convenience similar institutions in the vicinities of New York, Philadelphia, and Boston." He found a student body of about eighty young ladies from the surrounding territory receiving instructions in the art of living as well as in music and the fine arts.⁵ The original building was destroyed by fire in 1853, entailing a loss of more than \$10,000, including a loss to Principal Todd of his furniture, library, and savings. By his personal appeal to the churches and individuals he raised the money and built a larger building and the school continued. Principal Todd was succeeded by such men as Moses E. Lard, T. F. Campbell, and other equally prominent and successful preachers. In 1869 the state convention voted to establish a Female Orphans' School and a committee was appointed to seek a location. Negotiations were entered into with the Camden Point School and it was decided to locate there. The name was changed to "The Female Orphans' School of the Chris-

⁵Millennial Harbinger, 4th S., Vol. 3, p. 72.

tian Churches of Missouri," and it was decided to raise a fund of \$20,000 among the churches to sustain it. T. P. Haley was appointed to raise the money. For a number of years the Orphans' School was a subject of report at every convention and was recognized as a state project. When the main building burned March 6, 1889, it brought up the question of the advisability of changing the location. This precipitated a controversy; good men honestly differing were enlisted on both sides. It was finally settled by the incorporators favoring Camden Point rebuilding and those favoring removal accepting the offer of Fulton and building there.

In 1904 the incorporators changed the name to Missouri Christian College. It made steady progress in the educational world until it was fully accredited by the University of Missouri as a junior college. R. L. Thorp was president when the Missouri Movement was inaugurated, resigning in 1922 to become pastor of the church in Canton, Missouri. The school ceased to exist in 1929, but during its eighty years of service it had contributed in large measure to the fullness of life, not only of orphan girls, but also to many who became active leaders in the development of Christian homes and churches.

In 1877 T. P. Haley and J. A. Brooks advocated the endorsement of our colleges only when they were willing to put themselves under the care of the Convention of Churches. A committee of three, consisting of J. A. Brooks, Alexander Procter and A. B. Jones, was appointed to consider the matter and report to the convention.

The substance of the report was that the three colleges, Christian College, Christian University, and the Female Orphans' School, should so amend their charters that the state convention would have the power of approval or rejection of any trustee to whom objection might be raised.

No notice was taken of the action for five years. Mr. Haley, as president of the convention in 1882, pointed this out and recommended that no institution receive the approval of the convention that had not so amended its charter. The constitution, adopted that year, in Article VI made such requirement necessary, to receive the approval of the convention. Within two years Christian Female Orphans' School, at Camden Point, and Christian University had complied. Christian College found legal difficulties in the way which prevented its doing so. The article proved to be a bone of contention and unworkable and in 1884 J. H. Garrison offered an amendment to the constitution by striking out Article VI and substituting the following: "Those colleges and schools in the state known to be conducted by men associated with our religious movement are requested to make annual reports to this body through the standing Committee on Schools and Education concerning their condition and progress, as a matter of information to the brotherhood."

CHRISTIAN COLLEGE

The first of our schools to obtain a charter from the State Legislature was Christian College, at Columbia. James Shannon, D. P. Henderson, T. M. Allen, and others were interested in the education of young women, and the university was not a co-educational institution. They began a movement which resulted in a charter being granted by the Missouri Legislature, January 18, 1851, under which Christian College was incorporated. Its charter was the first ever granted by the Missouri Legislature for the college education of Protestant women. John Augustus Williams, of Kentucky, was called to be the first president.

The attendance increased so rapidly that larger quarters were needed, "and the incomplete residence of Dr. J. H.

Bennett and twenty-nine acres of ground were purchased.” It has had an unbroken record since its establishment, continuing during the stormy days of the Civil War, under the presidency of J. K. Rogers, although his own brother was taken a prisoner from the College.⁶

Christian College has continued through the years to maintain the high academic and moral standards with which it started and is a fully accredited junior college for girls, a member of the North Central Association of Colleges and Secondary Schools.

A list of its graduates would carry us far and reveal a real contribution, not only to the Christian life and culture of the Christian Church, but to the religious life of the whole country.

A group of able presidents have served the college from the beginning. Their portraits are to be found in the corridors of the administration building; their works are all around. The four presidents having the longest terms of service were J. K. Rogers, 19 years; Mrs. W. T. Moore, 12 years; Mrs. L. W. St. Clair Moss, 19 years; E. D. Lee, 15 years.

CHRISTIAN UNIVERSITY—NOW CULVER-STOCKTON COLLEGE

The leading spirit in the establishment of Christian University was D. Pat Henderson, who was pastor of the church at Columbia, Missouri, and one of the incorporators of Christian College. With the establishment of that school for girls the need for a school for the training of young men for the ministry and Christian service loomed large. Bethany was now securely started at Bethany, West Virginia, and could serve the East; Northwestern Christian University (now

⁶Memorial to J. K. Rogers, p. 140.

Butler) at Indianapolis could serve the Central West, but the Far West (for Missouri was the eastern border of the Far West) was without adequate educational facilities, as far as the Disciples were concerned. It was a proper subject for discussion among those educationally minded brethren. Conversations were held in 1851 and a committee was appointed to look for a location. A trip up the Mississippi River by boat revealed a beautiful spot overlooking the river with the adjoining states of Illinois and Iowa in the distance, and seemed to suggest it as an ideal place to locate a university. From such a place it would be able to serve a wide sweep of territory and draw students from afar.

A meeting of the board of trustees was called by the secretary, R. A. Grant, for August 10, 1852. On August 25 the *Northeast Reporter*, Canton's paper, carried a notice that a committee had been appointed to make contracts for the completion of the main edifice, and that bids would be opened on October 6. The contract was let to Solomon Jenkins, of St. Louis, for the sum of \$25,900. A charter was sought from the Legislature and was granted January 28, 1853; this was the first college west of the Mississippi River to receive a charter making it a co-educational institution. A school of high school grade was opened in the town of Canton in the fall of 1852, taught by R. A. Grant and Mrs. Grant, called Northeast Academy, with the intention that it should be the nucleus of the higher institution.

The cornerstone of the administration building was laid with appropriate ceremonies September 14, 1853. D. P. Henderson presided; Jacob Creath, Jr., laid the cornerstone. James Shannon, president of the University of Missouri, was the orator of the day. The building was completed and opened for students in September, 1855. The delay in completing the building was due to the failure of the subscribers to pay their pledges and notes.

By 1857, James Shannon had given up the presidency of the University of Missouri and accepted a call to become president of Christian University. Up to this time D. P. Henderson, president of the board of trustees, had acted in the capacity of president.

Professor H. H. White, who was one of the teachers at the first session, was called back to Kentucky when Kentucky University was united with Transylvania College, where he continued to the end of his life. Samuel Hatch, who was with Bacon College from its beginning in 1840 until 1855, accepted a call to a professorship in Christian University. The prospectus for 1858 said: "The trustees of this Institution having been reluctantly compelled to suspend their control of the business of instruction by the general failure of the subscribers to the endowment fund to pay their accruing installments, the following faculty will open classes, on their own responsibility, for next session, to begin the third Monday in September, and terminate on the last Thursday of June, following. James Shannon, LL.D., President; R. A. Grant, A.M., Professor of Mathematics, Natural Philosophy and Astronomy; Samuel Hatch, A.M., M.D., Professor of Ancient Languages and Chemistry; H. Durkee, A.B., Tutor in Mathematics; A. B. Chenowith, A.B., Tutor in Ancient Languages."

James Shannon as president devoted himself to the task of raising money for the endowment of the school almost exclusively. He was accompanied by D. P. Henderson, who, although he had become pastor of a large church in Louisville, Ky., continued to act as president of the board of trustees and gave a large amount of time, at his own expense, to field work for the college. It was reported that they had raised a half-million dollars of endowment in bonds of southern railways, which the coming of the War completely

dissipated. President Shannon died after but a few days' illness February 25, 1859. R. A. Grant became acting president and the school went on. It was closed for a time during the Civil War, but opened again in 1865 with B. H. Smith as president.

Four periods mark the history of this school and four presidents typify the steps of its progress. James Shannon, who was the peer of any college or university president in his day, gave it prestige at the beginning. In the period of its reconstruction after the Civil War, B. H. Smith, referred to above, made possible its continuance. He was a man of commanding presence, positive, assertive, with educational ideals and with business ability. The men he called to labor with him were men of scholarship and young people were attracted to the school.

Carl Johann came to the presidency in one of its darkest periods. He had been in office but a few months when the building burned, and it is not too much to say that but for his unswerving faith and indomitable courage the school would have finished its course. As it was, not a class missed a recitation, and before the following fall a new building, not as pretentious as the old one, but more modern and serviceable, had been erected, and the school was prepared to go forward. It was during Dr. Johann's term of service that Mr. Stockton and Mrs. Culver were enlisted as friends of the institution, to which they later became liberal benefactors.

President J. H. Wood also came to the school at a critical time, in 1917. The school was not accredited. It was not a member of the North Central Association nor of the Missouri College Union. A struggle had been made to achieve both goals under President Earl M. Todd, and commendable progress had been made, but without success. The student

body was small. The debt was large and getting larger. The war period was one of struggle. Then came the Missouri Movement for the raising of endowment for all of our Missouri colleges. As a result, in 1920, the college was admitted to the Missouri College Union. Mr. Stockton, whose interest President Wood had fostered, made it a beneficiary in his will; Mrs. Culver added to her former benefactions, and the General Education Board and the churches added \$300,000 to its assets. The years immediately following witnessed the greatest growth in the history of the institution. The recent depression has made itself felt, both in the student body and in the income, but the college has made steady progress toward recovery. President Wood, after twenty years of service, resigned, and has been succeeded by W. H. McDonald, of Trenton, Missouri, who has just taken up the work.

WILLIAM WOODS COLLEGE

William Woods College is the third, in point of beginning, of the existing colleges of the Disciples of Christ in Missouri. Its charter was granted May 13, 1890, and it was incorporated under the name, The Orphan School of the Christian Church of Missouri. A board of directors was chosen and plans were made for the erection of a building, to be ready for the opening of school in the fall. The citizens of Fulton and of Callaway County had very generously subscribed nearly \$50,000 for the erection of buildings, \$10,000 being allocated to endowment. Frank W. Allen was chosen president and a competent faculty was assembled. President Allen reported forty young lady boarders, at the opening session, one-fourth of whom were "beneficiaries." They had many applications which they were not able to receive. The attendance increased from year to year, requiring enlargement of equip-

ment and increase in faulty. President Allen resigned after six years of faithful service in laying the foundation for the successful continuance of the school. He was succeeded by James B. Jones, who was teaching in Hamilton College, in Kentucky. He remained president until his death in 1911. Like all schools which are dependent upon income from endowment to supplement its tuitions and fees, the school was encountering difficulties. Pledges made in good faith could not be collected. However, the school carried on, other donors were enlisted, "Dr. and Mrs. Woods were led to give large sums to the college, the campus was enlarged, and Dulaney Auditorium, Edwards Dormitory, and the Hall of Music were erected." For a brief year the name was changed to Daughters College, and finally, to honor Dr. and Mrs. Woods for their generous benefactions, the name was changed to William Woods College.

After the death of President Jones, Joseph L. Garvin was elected in 1912 and served until 1915. "His administration will be remembered as one of reconstruction; the curriculum was greatly extended; he led in a successful effort to have the college approved and accredited by the University of Missouri and other institutions. As a result of his effort in this field, the college stands today as one of the best colleges for women in this country. . . .

"President Joseph A. Serena was elected in October, 1915. He came to this office as an experienced administrator of college affairs, having been president of Keuka College, New York, for a number of years. During President Serena's term, the college plant was materially increased in land and buildings, the scholastic standards raised, and the enrollment increased. He served the institution until June, 1921, when he became president of Southeast Missouri State Teachers' College. . . .

“President Richard H. Crossfield was elected in February, 1922, and served until August, 1924. Dr. Crossfield had been president of Transylvania College, The College of the Bible, and Hamilton College, Lexington, Kentucky, for thirteen years. Under his direction William Woods made rapid progress in physical equipment and resources, academic standards, and in enrollment.”⁷

Dr. Crossfield was succeeded by Dr. Egbert Railey Cockrell, who was chosen in June, 1924, and took up his duties the following September. Dr. Cockrell came to the position with a wide experience, both in the educational field and civic life. A native of Missouri, born in Platte County, of one of the long-established families of that center of Disciplesdom, he was transplanted as a boy to the wide ranges of Montana, but returned and matriculated at Drake University for his college work, continuing his studies in Columbia and Oxford Universities. He had been mayor of Fort Worth, Texas, and was called from Texas Christian University to William Woods. During his administration the college made progress in academic standing and physical equipment. His untimely death in 1934 cast a gloom over the whole brotherhood.

President Henry Gadd Harmon succeeded Dr. Cockrell in the fall of 1934. He graduated from Cotner College in 1923, and did graduate work in the University of Nebraska, Transylvania, and the University of Minnesota, from which he received the Ph.D. degree in 1935. He taught English one year in Anhwei, China, and was a member of the faculty of Culver-Stockton College for nine years. Under his administration the college has not only maintained its standing scholastically, but has made progress during very trying times.

⁷William Woods College catalogue—1933-34.

BIBLE COLLEGE OF MISSOURI

The Bible College of Missouri is one of the fields in which the Disciples of Christ have been pioneers. In 1822 Thomas Jefferson, in a letter to Dr. Cooper, expressed the hope that the various religious bodies would unite to establish a school of religion adjacent to the campus of the University of Virginia. It remained for the Christian Woman's Board of Missions to pioneer through the establishing of a Bible Chair at the University of Michigan in 1893. Dr. S. S. Laws, former president of Missouri University, in a letter to C. A. Young from Columbia, S. C., dated January 1, 1894, wrote: "As an established means of organizing Christian influences in permanent association with the university, I held for a number of years a magnificent lot of 10 acres right alongside of the university, with a view to its allotment to the Christian denominations of the state, for their individual Christian schools, or for one grand united Bible school, which should sponge out of the university all that was available for theological students. I had then several hundred thousand dollars deemed available for founding this enterprise. However, 'The best laid plans o' mice and men gang aft aglee.'"⁸

At the state convention in St. Joseph in 1888 the Education Convention made a report through its chairman, J. H. Garrison, and a committee of fifteen which had been appointed was accepted as the committee of the convention. It was instructed to incorporate so that it could receive gifts and bequests, and proceed to investigate offers from communities in which a university might be established. Two views prevailed: one, that we should have a university, properly equipped and endowed and to which all of our colleges would be feeders; another, that we should have a Bible College at Columbia, where it could have the advantage of the courses

⁸U. S. Department of Education Report—1896-97, Vol. 2, p. 1567.

already offered by the university, and offer biblical courses which the university did not and could not offer. Exponents of both views were sincerely desirous of increasing the educational efficiency of the brotherhood of the state, but differed in plans to achieve it. The next year the committee of fifteen reported it had, after much difficulty, incorporated but had decided it would not proceed to the establishment of the university until at least \$250,000 were available as endowment. And so the matter rested.

In the meantime a group of students attending the university appealed to Dr. W. T. Moore, to offer some courses in ministerial training, and a conference was held at the state convention in Carrollton, in 1895, which resulted in a beginning being made in January, 1896. The Bible College was incorporated in June, 1897. At the convention at Nevada in 1898 Dr. Moore reported that the enrollment had been: 1896—155; 1896-97—130; 1897-98—182. Bible College has had five deans since its inception. Dr. W. T. Moore served from the beginning until 1900. W. J. Lhamon was called in 1901, and served until 1906. He was succeeded by Charles M. Sharpe and he by G. D. Edwards who served for twenty-five years, retiring in 1936. Carl Agee was inaugurated dean following Dean Edwards' retirement. Since 1914 it has been possible for any religious body to have a representative on the teaching staff, sharing the expenses of the school. At the present time the faculty includes two members of the Christian Church, a Baptist, a Methodist, a Presbyterian, and a Jew. The Congregational church also has been represented. Bible College offers thirty-three courses which make a total of ninety-four semester hours accredited by the University of Missouri. These courses cover the general fields of Old Testament, New Testament, Religious Education and the History of Religion.

DRURY SCHOOL OF THE BIBLE

The youngest of the present schools fostered by the Disciples of Christ in Missouri is the School of the Bible of Drury College, at Springfield. It had its origin in a felt need for a school for the training of young people for the ministry and Christian service, easily accessible to students of south Missouri. Several schools had been started at different times but had ceased to function from lack of funds. "About 1848 Charles Carleton, with the aid of several citizens, established a female seminary on College Street, Springfield, thus giving the street its name. A good building was erected, Mr. Carleton being the principal owner. The school was well patronized until the beginning of the Civil War."⁹ South-western Christian College was established at Billings in 1874; Laclede Seminary, at Lebanon, in 1876; Ash Grove College, in 1884; and Nevada Christian University in 1888. These all had an ephemeral existence and perished for want of support, but the agitation for a school continued. Papers were read and addresses were given at conventions, but nothing definite was done. In the spring of 1909 the Third District convention met in Neosho. Dr. J. H. George, president of Drury College, had approached the ministers of the Springfield Christian Churches with the suggestion that the Christian Churches establish a School of the Bible at Drury, by furnishing the teacher. The college would furnish the building, heating, and lighting, and all students would be enrolled as students of the college. Thus the expense of establishing and equipping a standard college would be eliminated, at the same time the School of the Bible would make a valuable contribution to the whole student body. The Committee on Education reported favorably Dr. George's proposition to

⁹Sechler's Manuscript—p. 336.

the convention in Neosho and it was enthusiastically adopted. A committee consisting of F. L. Moffett, D. W. Moore, N. M. Ragland, F. F. Walters, Joseph Gaylor, E. L. Ely, and George L. Peters was appointed with power to act. The committee met and organized, selecting F. L. Moffett, chairman; N. M. Ragland, vice-chairman; Joseph Gaylor, secretary; and George L. Peters, treasurer. As Joseph Gaylor was district evangelist, he served but a short time, when George L. Peters was made secretary-treasurer, and served for five years. With the opening of the fall term of the college a teacher had been selected and was ready for work. A. P. Finley, graduate of The College of the Bible, Lexington, Kentucky, and Harvard University, was the man chosen. Funds to carry on the work were raised by pledges from individuals and churches. Members of the executive committee visited churches and conventions, and appeals for funds and students were made through the papers. A small group of students was ready to enter when school opened and the numbers have increased from year to year. Dean Finley resigned after two years and W. J. Lhamon, who had been second dean of the Bible College of Missouri, succeeded him. He brought to the work a wealth of experience and a ripeness of scholarship which proved a benediction to those who sat in his classes. It was during his term of service that the Missouri Movement increased the assets of the school and put it upon a more permanent basis. Carl B. Swift, a native of the Ozarks, succeeded Dean Lhamon and was in the midst of a very promising career when death called him from his labors. R. W. Hoffman, who succeeded Carl Swift, still is dean and is carrying on the traditions established by his predecessors.

The School of the Bible of Drury College was an adventure of faith. It started with no other assets. It had no money, no equipment, no teacher. It has continued active service

for twenty-eight years and it has justified the faith of those who believed in it. Measured by its fruits in human character its achievements are world wide, and are proving the truth of Drury's motto, "Christ and Humanity."

In the beginning there was no unified educational program among the Disciples of Christ in Missouri. Settlers were scattered and what schools there were, were the result of private initiative. Because there was no public school system, academies, institutes, seminaries were started, mostly by preachers who had had the opportunity of college training. But with the coming of the public school system there was less need for private schools and many of them ceased from lack of patronage. As the public school program expanded into normal schools and into a state university, the need for co-operation among church schools became manifest. Church leaders recognized that there always had been and always would be a place for church-supported schools. The vexing question was to determine which schools should survive and receive the united support of the churches. The attempt to place all that could be called church schools under the authority of a missionary society, controlled by a mass convention, proved to be a failure, because perfectly sincere brethren held different opinions on which schools ought to survive or where they should be located. It finally was recognized that only through co-operation of all of the schools, each presenting its own needs and having regard for the needs of all the rest, could real progress be made. The Men and Millions Movement, which was the first united effort upon the part of the brotherhood to increase the efficiency of its colleges and missionary and benevolent organizations, was participated in by the Missouri churches and colleges. Out of this effort grew the Missouri Movement campaign for

funds for the colleges and state missionary society. The permanent result of this movement is the Missouri Educational Commission, composed of the five colleges of the brotherhood in the state, and affiliated with the Board of Education which is national in its scope. Thus through fellowship and co-operation the colleges are able to appeal to the churches and to make a definite contribution to the educational program of the church.

CHAPTER X

THE RURAL CHURCH—ITS CONTRIBUTION

The rural church is a most important factor in the development of the church in the world. Kenyon L. Butterfield, in an address before the Jerusalem Conference in 1928, said, "All great mission fields are 75 to 85 per cent rural. Two-thirds of the earth's population, more than a billion people, live on the land and get their living from the soil."¹ The College of Agriculture at Columbia, Missouri, regarded it of enough importance to issue, in 1935, a Research Bulletin on "The Rural Church in Missouri, to provide accurate material for those who are especially interested in the development of the rural church."² The condition of the rural population had not attracted much attention, especially in America, where opportunities for expansion seemingly were unlimited, until President Theodore Roosevelt appointed a Country Life Commission, in 1910, to study rural conditions and report to Congress. The report made little impression, but it proved to be the beginning of a thorough study of rural conditions and needs. Six years later the Federal Council of Churches of Christ in America called a national conference on the rural church, and since that time the rural church has been the subject of much thought and careful planning.

The shifting of the population from country to city and from city back to country has been going on since the beginning of the nation. In times of great industrial expansion there has been an exodus to the city, while in times of depression the reverse has been true. Between 1910 and 1930 there was a marked decline in rural population, a loss of 2,000,000 in the twenty years; but the whole loss was re-

¹Jerusalem Conference Reports.

²University of Missouri Research Bulletin, p. 225.

gained between 1930 and 1932 and the rural population by January 1, 1935, reached an all-time peak of 32,779,000.³ Shifts in population must be recognized as both natural and necessary. Not everyone born on a farm will make a successful farmer, and through all of our history many of the most competent and successful leaders of thought and action began life in the country. The problem is to develop rural life so as to make possible the culture of those who remain on the soil and the equipment of those who go out to render the largest service to mankind.

The Disciples of Christ began in Missouri by establishing rural churches. The principal reason was that the first preachers were rural-minded. There were settlements. St. Louis and St. Charles were in the making, but these preachers came from rural Kentucky, Tennessee, and North Carolina, and they sought the open spaces. Only four of the churches reporting at the Bear Creek meeting in 1837 were in settlements that have since become towns. They had one-third of the total membership.

The rural church is a factor in Missouri deserving not only recognition but also careful attention and assistance. Eighty per cent of the churches of the Disciples of Christ in Missouri today and more than 49 per cent of the membership are rural. While urban churches number only one-fifth of the total, they have a few more than half of the members. This contrast does not suggest unseemly rivalry between the city and the country, but a frank facing of facts should strengthen the bond of union in the brotherhood and result in more efficient service.

The greatest contribution the rural church has made has been in the men and women it has produced, laymen and laywomen, as well as ministers and missionaries. A survey of 7,500 preachers made by the Southern Methodist Church

³Federal Council Information Service, Vol. XI, No. 9.

in 1924 resulted in 4,634 replies, 80 per cent of whom were born in the country and 75 per cent reared there. A single church of Disciples in Missouri will illustrate the rural church's contribution to the ministry. Antioch Church, in Randolph County, celebrated its hundredth anniversary in July, 1937. It was organized by Allen Wright with seven members, all but one of whom had obeyed the gospel in Kentucky. The membership never has been large and now the range of its community is restricted by its proximity to Moberly; yet it has sent into the ministry Alexander Procter, T. P. Haley, Henry H. Haley, William M. Featherstone, Allen Knight, Eugene J. Lampton and several others.⁴ Ralls County is distinctively a rural county, but it has an enviable reputation for producing preachers, whose fields of service have been nation wide. More than thirty came from the county in one generation.⁵

It would be impossible in so brief a space even to list the churches that have been started, for their number is more than 2,500; or the more than eight hundred now in existence. We can refer only to those which were started first and out of which others have grown. We will need also to recognize that nearly all town churches have rural constituents so that it is difficult clearly to define the rural church. Most county-seat towns are the trading centers of the county and naturally the church centers. We shall try to consider the churches by districts, according to the present division of the state. The First District, which covers Kansas City, and the Fifth District, which is restricted to St. Louis, will be considered separately.

THE SECOND DISTRICT

Beginning with the *Second District* the first churches organized were in *Lafayette County*. Levi Vancamp reported

⁴Dawn of the Reformation, p. 99.

⁵Record by Benjamin Coll, Perry, Missouri.

in January, 1837, from Lexington, "In April last we established a little congregation of 18 disciples."⁸ It celebrated its one hundredth anniversary in 1936. Lexington became a center for the "Upper Missouri" churches and many meetings were held there. As the habit was in those days, where there were no settled pastors, all of the preaching brethren stopped and evangelized for a few days. Alexander Campbell stopped there on both of his visits to "the Far West," in 1845 and 1852. The church had a Sunday school five years before the general convention passed a resolution urging all churches to organize Sunday schools.

Dover Church also celebrated its one hundredth anniversary in 1936,⁷ although, as has been said, the church at that place was organized much earlier, as what was then called "New Lights." It became the center of interest for that part of the country, especially during "the August meeting" which still is held. Allen Wright reported August 15, 1834, "I have just returned from an annual meeting in Lafayette County where great love and the appearance of sound minds appeared to prevail among the brethren; the congregations were immensely large, very serious and attentive; during the meeting there were between 25 and 30 persons added to the churches."⁸ *The Christian* for 1874 reported, "The church at Dover, Lafayette County, Missouri, has, without a single failure, held regular annual meetings for fifty-one years."⁹ It is quite likely that the annual meeting referred to by Allen Wright in 1834 was the Dover Annual August Meeting. J. W. McGarvey became pastor in 1853, remaining until he removed to Lexington, Kentucky, in 1862, and his name still is associated with its history.

⁸Millennial Harbinger, New Series, Vol. 1, p. 141.

⁷The Christian-Evangelist, August 27, 1936.

⁸Christian Messenger, Vol. 3, p. 338.

⁹The Christian, April 23, 1874, p. 5.

"The Republican Church" was another of the early churches. It reported at the annual meeting in 1840, at Lexington, 80 members, with 30 additions that year. Among its first members were John Warren and family, Anderson Warren and family, William Ridge and family. The church was built on a lot adjoining a cemetery three miles south of Higginsville. It flourished and was served by the same preachers who visited the surrounding churches. When the church at Higginsville was organized, the members at Republican transferred their membership and added strength to the new church. Allen Wright had preached there often and with his wife he visited the church in 1860, expecting to preach. He was taken sick while there at the home of Anderson Warren and died July 19. His remains lie in the cemetery a few feet from the spot where he had stood so often to preach to the congregation.

Jackson County was one of the first in "Upper Missouri" to report churches. The church at Independence was organized in 1835. When the town of Franklin was washed away in 1840, Independence became the outfitting point for the Santa Fe trail. At the annual meeting at Lexington in 1840 only two churches were reported from Jackson County—Lone Jack, which was supposed to be the first one organized, and Independence. F. R. Palmer, recognized as one of the ablest and most consecrated preachers of his day, had settled there and preached and held meetings all over the surrounding country. The forty-year pastorate of Alexander Procter, who was lovingly called "The Sage of Independence," directed the attention of a whole brotherhood to the church.

The church at Marshall, in *Saline County*, was organized in 1842, with 27 members.¹⁰ In 1852, on his trip through Missouri, Mr. Campbell, after tarrying at Waverly over-

¹⁰Millennial Harbinger, New Series, Vol. 6, p. 561.

night, was driven to Marshall, where he found a "full meetinghouse" awaiting him. He reported the congregation was small and the country sparsely settled, so that the assembly had been drawn from a wide stretch of territory. Meetings were held and additions reported from time to time by T. M. Allen, S. S. Church, A. H. F. Payne, T. N. Gaines, and others. In 1856 Mrs. M. T. Shackelford reported they were having preaching once a month. When the state convention met in Marshall in 1886, George Plattenburg was pastor. The Marshall church has been led by able ministers and has been composed of substantial, consecrated citizens. Two pastorates have been outstanding for length of service: B. T. Wharton served devotedly from 1898 to 1914, and now is living there in retirement, beloved by all; and Harvey Baker Smith, the present pastor, has served eight years.

In *Cooper County*, a church was organized in Boonville in 1841.¹¹ There were 12 or 14 members to start with. The field was difficult and progress was slow. Nevertheless, the church continued and through storm and stress has made a place for itself. Its building was enlarged during the pastorate of J. B. Weldon and after it was destroyed by fire during the pastorate of Kring Allen, it was replaced by a better one.

Moniteau County has eight churches, totaling 720 members, with California, Latham, and Tipton as the centers. The work in the county has been carried on for more than three-quarters of a century.

The churches in *Gasconade*, *Osage*, and *Franklin Counties* are few in number, yet they have a history. E. R. Childers reported in 1860 from Chamois, Osage County, that he had been employed for once a month each by the New Providence church, the church at Chamois, and the church at New Haven,

¹¹Christian Messenger, Vol. XI, p. 322.

in Franklin County.¹² And again in 1862 he held a meeting at Chamois with 11 additions. In 1841 Samuel Rogers evangelized in Franklin County, where he had lived when he was a boy, and in 1843 he reported he had organized three churches.

Cass County became a separate county in 1835. In 1844 a group of settlers, who had gone to Buchanan County but had been driven out by the flood, came to Cass County and settled in Big Creek Township. Among them were Joseph S. Williams and his son, James H. Williams, and wife. J. S. Williams attended the State Meeting in Columbia in 1845 and is listed as one of the preaching brethren. James H. Williams settled in Harrisonville and opened a general store. In 1846 six men and their wives and one widow organized a Christian church. E. A. Eddy and J. H. Williams were elected elders and Frank Chilton, clerk. During the Civil War services were discontinued, but in 1867 the church was reorganized with twenty-nine members. In 1880 the old church was torn down and a new and larger one replaced it. In August, 1888, S. W. Crutcher reported, "On yesterday, July 23, the church at Harrisonville, Missouri, solemnly set apart to the work of the Christian ministry, Brother Frank G. Tyrrell, whom I had baptized four weeks before."¹³

"Pleasant Hill Church was organized in 1845 by Elder W. Parker, with 10 members. The first building was erected in 1848 at a cost of \$600. It was served before the war by Samuel Swinford, Noah Miller, James Meng, and John O'Kane."¹⁴ In 1867 G. W. Longan reported that the congregation numbered over two hundred. "The Pleasant Hill Church is a missionary church. The brethren employ Brother Todd to preach for them, but do not tie him down to the

¹²Millennial Harbinger, 5th S., Vol. 3, p. 596.

¹³The Christian-Evangelist, August 2, 1888, p. 473.

¹⁴Manuscript of Christian Church in Cass County—Jesse G. Williams.

town. Through their liberality the word of the Lord is going throughout the surrounding country.’’¹⁵ Of the churches over the county, Belton was organized in 1865.

There are fourteen churches listed in *Bates County*. Butler, the county seat, has had a Disciple church for more than fourscore years. In 1854 E. R. Childers reported that he and William Fenex held a meeting in Butler with 12 additions.¹⁶ In 1860 J. A. McHatton held a meeting with fifty-three additions. The present organization was effected in the summer of 1873. In 1928 the cornerstone of a new building was laid and a beautiful Gothic structure erected, during the pastorate of Julian E. Stuart.

Reports from *Johnson County* were published as early as 1849. Allen Wright said, “Our brethren at Columbus have a meetinghouse under way but not finished. The Cumberland Presbyterian friends had kindly offered the use of their house. The annual district co-operation meeting was to have been held, but on account of cholera in that region it was postponed.”¹⁷

G. W. Longan reported holding a joyful meeting at Holden in December, 1867, in which there were “fifty-one actual additions, besides a large number of brethren and sisters received on letters and otherwise, making in all, I believe, seventy-six.”¹⁸ He predicted a bright future for the church. It was while J. A. Lord was preaching at Holden that he baptized a young schoolteacher from the country, by the name of F. E. Meigs. While living in Holden Mr. Meigs met and was married to Miss Martha Redford. On January 12, 1887, Mr. and Mrs. Meigs were appointed missionaries to China.¹⁹

¹⁵Christian Pioneer, Vol. 7, p. 623.

¹⁶Millennial Harbinger, 4th S., Vol. 4, p. 592.

¹⁷Ibid., 3rd S., Vol. 6, p. 591.

¹⁸Christian Pioneer, Vol. 7, p. 815.

¹⁹The Foreign Christian Missionary Society—A. McLean, p. 99.

J. R. Frame reported in 1866, in the *Christian Pioneer*, that he had held a meeting at Warrensburg and had received 8 or 10 additions. "The church, in their neat new house, their interesting Sunday school, Bible class, and their advantageous position in that growing town, augurs well for primitive Christianity." G. W. Longan said of the church, "They are a working church. They are living in peace. They owe no man—not even the preacher—anything but love. They are beginning to be a felt power in that community."²⁰

Benton County can boast of one church approaching its ninetieth anniversary. James Spencer reported the organizing of a church at Warsaw in December, 1850, with 25 members. W. H. Hopson held a meeting there the following July with 33 additions. The church prospered up to the days of the Civil War. What happened to them was told by G. W. Longan in 1867.²¹ The difficulties of those days are gone but the churches of Benton County still are confronted with the problems of the rural church.

Three of the churches in *Henry County* were "planted" before the Civil War. Allen Wright reported a church at Calhoun, which began in April, 1844, with 12 members.²² It thrived and was a point sought by traveling preachers. It became a flourishing church. Clinton began in 1854 under the leadership of William Fenex.²³ This church had the same experience as other churches surrounding it. G. W. Longan found preaching a luxury there in 1865. He reorganized the congregation in 1867 and it became again one of the centers of influence. Baird College was started there in 1885 with Mrs. H. T. Baird as president. J. R. Lucas, writing of it in 1888, says, "I came to Clinton, Missouri, to preach for

²⁰*Christian Pioneer*, Vol. 7, p. 349.

²¹*Ibid.*, p. 317.

²²*Christian Messenger*, Vol. 14, p. 159.

²³*Millennial Harbinger*, 4th S., Vol. 5, p. 416.

the church here and enjoy the advantages of Baird College. We have a good congregation here and I regard Baird College as one of the best institutions of learning for young ladies, in the western country.”²⁴

The church at Windsor was first reported by Mr. Longan, in 1865, on the tour among the churches when he visited Calhoun and Clinton. The church has continued to grow under the leadership of good men, W. M. Featherstone, George L. Bush, R. B. Havener among them. The present substantial building was erected during the pastorate of G. S. Birkhead. There are five rural churches now functioning in the county.

Morgan, Miller, and Maries are typical rural counties. In 1854 Mr. Longan, as evangelist for south Missouri, visited and preached in Morgan and Miller Counties and found open fields and plenty of calls. In Miller County ten churches are now holding services and they have a membership of 1,175; only three, Eldon, Etterville, and Olean, are on a railroad.

The churches of Sedalia are referred to in the next chapter. Outside the city there are six churches in *Pettis County* serving the rural communities.

THE THIRD DISTRICT

The *Third District* comprises thirty-one counties bordering on Kansas on the west and Arkansas on the south and reaching up to the counties of central Missouri. “These thirty-one counties cover an area of 22,199 square miles or nearly one-third of the entire area of Missouri. It is twice as large as Palestine. Texas County alone is larger than the land area of Rhode Island.”

Of the seven counties bordering on Arkansas, four, *Taney, Stone, Oregon, and Ozark*, have two churches each. It has

²⁴The Christian-Evangelist, 1888, p. 636.

been difficult to maintain churches in these counties on account of the shifting of the population. Taney and Stone Counties had preaching in the '80's. At Bakersfield, in Ozark County, there was the beginning of a congregation. In 1929 a cyclone destroyed its building, and a new one took its place. At Gainesville, the county seat, the only church building in the town was erected in 1931.²⁵ In Oregon County, Thayer is a railroad town and Koshkonong is in the peach country. Both are small. *McDonald County* has three churches, *Howell County* has four and *Barry* seven. In June, 1878, a congregation was organized by Adam S. Wright in West Plains, the county seat of Howell County. A building was erected in 1884, which was torn down and replaced by a modern building in 1925. Under the leadership of A. G. Smith, its pastor, it is being a "big brother" to needy near-by congregations. *Barry County's* seven churches seem to have fared better than some of the others. Morgan Morgans held a meeting at Monett in the town grove in 1888, resulting in a church. A house was dedicated in 1895. Of the northeastern counties *Crawford* is the only one without a Disciple church. *Dent* has a good church at Salem, the county seat; *Shannon County* has two and *Phelps* four. Rolla, the county seat of Phelps, being the seat of the University of Missouri School of Mines, furnishes a challenge to any church. The church was begun there by H. Drennan in 1868. In *Wright County*, Mountain Grove was organized in 1884. Its original frame building has been replaced by a commodious brick structure. Four other churches are planted over the county. The church at Marshfield, in *Webster County*, began in a meeting held in the "Methodist Meetinghouse" by J. M. Tennison in the late seventies. William J. Park, writing from Lebanon, *Laclede County*, in 1868, said, "The cause of Christ is prosperous here. We have a congregation

²⁵Missouri Message, December 1931.

of some 59 or 60 members. J. M. Tennison, a very worthy and good brother, preached for us.''²⁶ Six other churches now serve the county. *Camden County* is one of those most affected by the new Lake of the Ozarks, and the church at Camdenton, to which reference has been made, has been built up in recent years under the labors of J. H. Jones, and now is a mission point of the state society. *Texas County* not only has the honor of being the largest county in the district, but of having the oldest churches in all this region. "The first Christian society of Texas County was organized in 1846, within the old log cabin schoolhouse, on the northern edge of Licking, by Elder E. Hovey. A log church house was built in 1867-68 four miles east of Plato. H. Drennan organized the church in Houston in 1867. Adam S. Wright organized in Cabool in 1887. The other churches came between 1880 and 1900."²⁷

In the counties of the Springfield plain there are 120 churches. Reference will be made to the churches in Springfield later. Five others outside of Springfield came into existence since 1870. Kirk Baxter, J. P. Roberts and his son J. R. Roberts were among the early preachers serving these churches. *Jasper County* is more productive of churches, due to the spread of the mining region and the greater number of communities. Fifteen churches outside of Joplin are serving as many communities. The oldest church in *Christian County* is at Ozark. It was organized by J. R. Weaver in the '50's. J. P. Roberts reported in *The Christian Evangelist* in 1860 having had five additions there. It was here that J. H. Garrison made his appeal that prevented a clash between the Federal and Confederate forces during the Civil War. Nixa, now the largest, is next to Ozark in point of age. It has been served by B. Frank West for many years.

²⁶Christian Pioneer, Vol. 8, p. 229.

²⁷Sechler's History of Texas County.

The church at Billings has a record extending back to the days following the war. J. H. Garrison reported holding a meeting there in 1873. Neosho is the largest church in *Newton County* and has the longest history. It was organized by Henry Buckmaster in 1868. It was reorganized in 1878 and a building was dedicated in 1883. Its present building was dedicated when F. F. Walters was pastor in 1908. J. W. Baker followed F. F. Walters and enlarged the membership. A. L. McQuary was one of the early pastors. Diamond was organized in 1879 by H. Sutherland. In 1905 J. W. Baker held a meeting with 76 additions, among them G. W. Clary, "a leader of power" in the community. The church has gone forward steadily since 1906. Granby began in 1885. A house was built in 1888. It is a mining community and is affected much by the condition of mining. Lamar is the oldest and strongest church in *Barton County*. W. H. Bryan, missionary evangelist for the Southwest Missouri Co-operation, held a meeting there in 1881 and took pledges for the new church which was to be finished in August. Golden City came next and resulted from a meeting held by Morgan Morgans in 1883. It has to its credit a missionary in India, Miss Veda R. Harrah, one of its own girls. The town of Liberal was laid out as an infidel community and churches were barred. But a union house of worship was erected just over the west line of the town, and eventually the churches conquered the community. Greenfield, the county seat of *Dade County*, heard a Disciple preacher, W. B. Cochran, in 1881. By 1885 they had erected a building. *Lawrence County* has had several substantial churches during its history. J. P. Roberts reported preaching at Marionville in 1860. The presence of Marionville Academy made it an attraction for young men seeking an education and helped to interest all of the churches. Aurora was established in 1871, Mount Vernon, the county seat, in 1873, Verona in 1874, and Pierce City

in 1882. There are six churches in *Cedar County*, all having their beginning from 1871 to 1900. Eldorado Springs began in 1883 and experienced difficulties which produced divisions, but these were reunited during H. E. Carpenter's pastorate. *Dallas County*, a strictly rural county, has been a fruitful field for Disciple churches since 1865. Morgan Kelly and S. T. Satterfield organized the Prairie Grove church in 1865. The house was built in 1869. This church, Sechler says, has been the mother of at least ten churches in Polk and Dallas Counties.²⁸ Buffalo, the county-seat church, was organized in 1875. This county has been prolific in sending young preachers into the ministry, as the Babbs, Davisons, Sechlers, Tinsleys, Walkers, Hendrickson, Yokley, R. B. Turner, L. L. Roberts, and others who began preaching in Dallas County. *Polk County* adjoins Dallas on the west. J. McBride reported in 1841, "Our church here is in good condition and numbers fifty or upwards. Our prospects for an increase are quite flattering." But the history of the Bolivar church was like that of many others—there were seasons of rejoicing and seasons of grief. Kirk Baxter dedicated a house in 1885. Under the leadership of J. H. Jones a parsonage was completed. Under Powell Smith a new building project was begun. The church now has a modern building. An organization was effected at Humansville in 1876, after a visit by J. H. Garrison. H. C. Patterson held a meeting there in 1888. *Hickory County* has been mentioned in connection with the state society and it has served as a striking example of the possibilities of a county pastorate. In 1854 H. J. Speed wrote from *St. Clair County* that he had organized two congregations in the county, but neither of them could be identified now. In 1859 E. P. Belshe wrote from Osceola, "We have a small congregation of warm-hearted brethren and sisters at this place, and the

²⁸Ibid. History of Dallas County.

prospect is fair for much good to be done."²⁹ A neat church house was completed in 1869. This church claims the honor of having sent D. B. Warren and S. J. Copher into the ministry. When J. D. Dillard visited Appleton City in 1877 he found a small Christian church, neither entirely finished nor paid for. They were paying their preacher \$100 a year. F. E. Meigs in 1883 found a wide-awake congregation. There are fourteen congregations in *Vernon County* and probably all of them are due to the spread of the spirit of evangelism fostered by the state society through county organization, under good leadership. A church building was being completed at Nevada, the county seat, in 1877, and two other churches were being built in the county. M. M. Davis became pastor in 1880. The Nevada church increased and grew in influence and the other churches over the county were organized in the next two decades. The Third District has made a significant contribution to the Disciple growth in Missouri, but it also offers much missionary territory to be evangelized.

THE FOURTH DISTRICT

The *Fourth District*, composed of the twenty counties of southeast Missouri, never has been a stronghold of Disciples of Christ. G. A. Hoffman, who is best qualified to write upon the subject, through his long years of service as Sunday school evangelist, state secretary, and pastor, furnishes the most information, and from him I freely quote. The first settlers were foreign and predominantly Catholic. And yet from Kentucky and Tennessee came some Protestant pioneers and as soon as they were settled they established churches. The two oldest Disciple churches, Libertyville and Antioch, now Fredericktown, already have been referred to. Some of these early settlers were lay preachers and some evangelists from Tennessee were frequent visitors and did effective

²⁹The Christian Evangelist, Vol. 10, p. 523.

work in evangelizing. S. S. Church, while he was pastor in St. Louis, made a tour of this region in 1855 and held meetings in Farmington, New Tennessee, Fredericktown, and Cook's Settlement, which resulted in 140 accessions. In 1857 J. R. H. reported of Farmington, "The brethren here are few in number, about 20, but some intelligent, zealous, and worthy brethren among them. They have, with help from the outside, built themselves a capacious and commodious house of worship, with a large room in the basement for a schoolroom, and two small rooms for recitation and Bible classes." He found "Liberty, in what is called Cooke's Settlement, a large congregation of 150 members, many of them well off in their earthly possessions, intelligent, and zealous." They were planning to build a large house.

Beginning in 1875, when the state missionary society sent H. F. Davis into the territory, the work began to grow. He was followed by E. R. Childers in 1876, who continued for one year. J. D. Dillard succeeded him and lived at Libertyville and taught school there while serving four or five churches. T. E. Shepherd served from October, 1881, to May, 1882. "In 1875 G. W. Tiller came to *Stoddard County*, Missouri, from Illinois. He was a farmer and a strong preacher. Most ministers at this time farmed and raised their salaries in the cornfield. This family gave two sons, George and J. H. Tiller, to the Christian ministry. These gave most of their lives to this part of the state. No one can compute the large amount of good this family of preachers did in laying the foundation for the Churches of Christ in this part of the state. . . . J. M. Ratcliffe came in 1883. Making his home at Mill Spring, Greenwood Valley, Peach Tree Fork, Chaonia, Logan Creek, Centerville, Taskee, Greenville, Van Buren, Gamburg, Gatewood, and other places were established. Some of these churches have disbanded, others have become nonprogressive. Some abide." J. M. Ratcliffe worked mostly in *Wayne, Reynolds, Carter, Butler, and Rip-*

ley Counties. T. P. Reed, who came in 1885, worked in *Madison*, *St. Francois*, and *Bollinger Counties*. In 1886 the state Bible school board made him evangelist for southeast Missouri. Recruits to the ministry began to come at this time. J. B. Dodson became district evangelist and spent the rest of his life in southeast Missouri. Horace Siberel also gave many years to the district.

Pleasant Hill, in *Washington County*, was a flourishing church in 1857. It still has a pastor, E. F. Shannon. *Jefferson County* has three, DeSoto, Festus, and Hematite. Festus was organized by G. A. Hoffman in 1883, DeSoto in 1888. Mr. Hoffman also organized Poplar Bluff in 1887, and Kennett in 1894. Cape Girardeau is a strategic center, being the seat of one of the state teachers' colleges. The church there has been a missionary point for a number of years and received aid from the state missionary society. In *Dunklin County* S. M. Martin, then popular evangelist in Missouri, held a meeting at Malden with 89 additions and at Kennett with 187. Both churches have built good buildings and are serving well. In 1853 a man wrote *The Christian Evangelist* from Charleston in *Mississippi County* asking for help. He said the need was great and prophesied a bountiful harvest. A church was established later; also one at East Prairie. There are two churches, Caruthersville and Hayti, in *Pemiscot County* and three in *Scott County*: Chaffee, Illmo, and Sikeston. The counties having the most churches are *St. Francois*, *Stoddard* and *Wayne*. J. W. Bailey, long-time pastor at Farmington, lives there and serves the church and also Bonne Terre. *Wayne County* has eight churches, but only one resident pastor, R. G. Sears, at Piedmont. The Piedmont church was started nearly eighty years ago and is one of the oldest in southeast Missouri. The churches of *Stoddard County* number eight. Bernie is the home of the Frye family, and the church there and the one at Swinton are being

served by Floyd Frye. Bloomfield, organized by J. H. Tiller and served by him as pastor and later by G. A. Hoffman, is now being served by R. L. Allen, another long-time pastor in the district. Dexter has been a thriving church from its beginning. When agitation for a college for southeast Missouri was started, it was Dexter that offered a \$20,000 building and the school was organized and started, although it failed after a few years for lack of funds. A few years ago the church erected a new, fully equipped, modern building.

Southeast Missouri did not escape the organ controversy. As a result of it good churches were divided and some were lost altogether. When the state society found itself unable to sustain the work as it had been doing, so many churches were lost that leading men called a meeting and organized a district board, in 1911. The result was the employment of a district evangelist, and the reviving of the work without help. Churches began to be awakened and others organized. For several years Langston Bacon of Kansas City gave \$100 a month to support an evangelist in the field. "And still there is much to be done and it calls for sacrificial service."

THE SIXTH DISTRICT

Because the first churches were organized in the *Sixth District* and because the first co-operative meeting was held within its confines, attention has already been paid to some of its early churches. In justice to the whole movement in the state, however, mention should be made of the large number of churches which began and grew and have served since the beginning was made a century ago. Of the twenty-one counties in the district, one, *Warren County*, has no Disciple church, and its neighbor on the east, *St. Charles County*, has but one church, Foristel.

Lincoln County now has eleven churches. Two of them belong to the beginning period. The first district meeting

of that section was held at Louisville, in September, 1840, and in October, 1853, Alexander Campbell, because he was unable to keep a promise to visit them the year before, made a special trip from Illinois and spent two days there. Ninety-one years after the first convention, the same day and date, on the same spot, the county convention met. James Jeans reported a church already established at Troy in 1833.³⁰ For some unknown reason the organization seems to have ceased holding services, for at a reorganization in 1856, some members of the former organization were received. In 1867 Troy Christian Institute was opened with seeming promise of success, under the presidency of E. V. Rice; but, like many other such institutions, it had a brief career. "Corinth Christian Church, a mile and a half north of Foley, was organized in 1848."³¹ One church in *Montgomery County* was reported by E. Martin in 1833. It was West Fork of Cuivre, which was near Middletown. This was the oldest church in the county. In 1841 J. M. Cox wrote from Middletown, "The church in this section numbers 28. They seem to be living in their duty and marching onward." Through the years county and district meetings were held there. Price's Branch was next to be organized. The beginning in the county cannot be recorded without the names of Sandy E. Jones, D. M. Granfield, and Timothy Ford being mentioned. *Pike County* has eight churches. Paynesville can claim the pre-eminence in origin. It reaches back to the work of Samuel Rogers and James Hughes at Ramsey's Creek in 1821. The church was organized as "Ramsie's Creek Church of Christ," in 1833, and moved in 1852 to Paynesville. Many meetings have been held here during its more than a century of existence. Frankford celebrated its centennial in 1936, having been organized by Sandy E. Jones November 5, 1836.

³⁰Ibid., Vol. 4, p. 140.

³¹History of Lincoln County.

Louisiana reported twenty members at the meeting at Louisville in 1840. Clarksville began in the late forties or early fifties. *Ralls County* is closely allied to Pike, having been a part of it until 1820 when Ralls was given its present boundaries. So Ralls shared the work of the same early preachers. Olivet (formerly Sugar Creek, now Center), Salt River, and New London were the churches reported in 1840. Center was organized in 1830, Salt River in 1836, and meetings were held in New London as early as 1838.

There are nine churches in *Marion County*. Emerson is the oldest. Hannibal churches are treated as city churches. In 1834 Thomas Thompson reported from *Monroe County*, "There are five churches in this county that Brother H. Thomas has to preach to as our evangelist, besides the one in Palmyra."³² This became a center for a number of years for the labors of Jacob Creath, Jr., and W. H. Hopson. Dr. Hopson established and maintained the Palmyra Female Seminary. Mount Zion, one of the best rural churches in the state, was hearing T. M. Allen in 1860. Monroe County has long been a banner county among the Disciples. It had five churches in 1834; four of them were represented at the Bear Creek meeting. Paris entertained the second annual meeting. Today Monroe County has fourteen churches. *Lewis County* was first evangelized by Eastham Ballinger. He is reported to have organized a church on Durgan Creek in 1833. Sugar Creek began in 1837, Monticello in 1839, Canton and LaGrange in 1850. The cornerstone of Christian University was laid three years after Canton Church was established and the church has ministered to a student body, except during the Civil War, for more than eighty years. *Clark County* had a church at Winchester in 1853. There are now five churches in the county, Kahoka, the county seat, having a full-time pastor. *Scotland County* has seven, Memphis, the county seat, being

³²Millennial Harbinger, Vol. 5, p. 285.

the only town church. *Schuyler County* has nine churches. Lancaster, the county seat, was begun in 1847. It has a good modern brick building. The rural churches are well served. *Adair County* churches are grouped around Kirksville, the county seat. There was a church at Kirksville in 1853. Joseph Baldwin, a Disciple, established a private normal school there in 1867, which became North Missouri Normal School, in 1870. It is now one of the important educational centers of the state. *Knox County* churches are all rural. There are nine, one dating from before 1840. Edina, the county seat, has had a checkered career. It has been reorganized three times since its beginning in the late thirties. Millport began in 1849, Newark in 1850, Novelty before 1865, Greensburg in 1865, Knox City in 1876. John Shanks, Sr., B. F. Northcutt, R. M. Minter, J. C. Risk and Hosea Northcutt were chiefly responsible for the planting and care of the churches of Knox County. *Shelby County* had one church as early as 1838. H. Thomas reported organizing one at Shelbyville that year. Shelbyville was organized in 1867. Macon was one of the counties to be reached early. Allen Wright reported that he had planted a congregation the first Lord's Day in September, 1840, at Bloomington, *Macon County*. Bloomington was then the county seat. The church at Macon was organized before the Civil War and the state meeting was held there in 1869. There are now sixteen churches in the county. *Audrain County*, because of its large deposits of fire clay, is the center of a profitable industry. T. M. Allen reported in 1842 that a church had been planted in Mexico. The church has grown to be one of the largest county-seat churches in the state. Vandalia, center of one of the large brick plants, erected a modern brick structure during the pastorate of C. Allen Burrus, in 1925. Eleven other churches are carrying on active service in the county.

The four counties of *Boone, Callaway, Howard, and Randolph*, which were the "seed-ground" for the "planting" of the early church, have seen other churches spring up and flourish since the first planting. In Boone County, *Rocheport*, organized immediately after the Bear Creek meeting, the second Lord's Day in October, 1837, still is active, while *Centralia*, organized later, has become the leader in the northern part of the county. *Callaway County*, which had *Antioch, Fulton, and Millersburg*, expanded to eighteen and in 1918 employed a county evangelist for full time. *Howard County* was well "planted" a hundred years ago. Seven churches were reported at Bear Creek and there are ten now; all but *Fayette* would admit that they are rural. In *Randolph County*, *Huntsville*, the county seat, constituted in 1842, actively serves the community. *Moberly*, the largest town in the county, was a grassy prairie when the first town lot was sold in September, 1866. It was incorporated May 25, 1868. Two Disciple churches flourish there and have been the center of meetings and conventions for many years.

THE SEVENTH DISTRICT

The first churches in the *Seventh District* began in *Clay County*. The church at *Liberty* celebrated its centennial in April, 1937, dating its beginning to an organization formed by A. H. F. Payne in 1837. An organization had been formed in 1833, and was meeting when Mr. Payne and his wife arrived from Kentucky in 1836, and they united with it; but, differences arising, they withdrew and organized a small congregation in their own home in the spring of 1837. Mr. Payne became pastor, the first of a long line of able and efficient leaders. The *Liberty* church has been one of the most influential Disciple churches in the state through all of its one hundred years. Of its long list of pastors two exceed all the rest in length of service. R. G. Frank served fourteen

years and Harold G. Barr thirteen. Liberty and Barry were reported from the county in the district meeting in 1840, and at Barry, in 1842, Mount Gilead was listed. A part of its membership afterward helped to form the church at Kearney. Antioch, with a long record as a rural church, recently has increased the scope of its service by becoming a community church.

Ray County reported at the Upper Missouri meeting at Lexington in September, 1840, that a church had been organized in Richmond in April. It became the center of influence for the county and for many years it had the services of the traveling preachers.

Clinton County.—T. P. Haley suggests that the first church organized in the county was the one known as Log Church, under the preaching of S. S. Trice. No date of its beginning is given, but it must have attained strength and influence, for in 1867 S. S. Trice sent an offering of \$77.60 "for the suffering saints in the South," from the Log Church, Clinton County, Missouri. The church at Haynesville is another of the early churches which no longer exists. It played a large part in the '50's and '60's and Mr. Campbell stopped there on his tour in 1852. Moses E. Lard grew up in that neighborhood and held his first meeting there. Plattsburg was the only church in the county to report at the Barry meeting in 1842. In 1866 J. T. Rice and T. N. Gaines reported they "had held a meeting in Cameron and organized a church of thirty members in the month of May."³³ As Cameron became a railroad center, three railroads entering Kansas City and St. Joseph crossing there, it became a thriving business town. The church grew with the community and has been active in all brotherhood enterprises.

Caldwell County.—There are six congregations in this county, but very little information is available concerning

³³Christian Pioneer, Vol. 7, p. 64.

their beginning. W. H. Gaunt reported to the *Pioneer* that he organized a congregation at Breckenridge the fourth Lord's Day in January, 1867, of 15 members. In 1866 J. T. Rice was living in Kingston and serving the church there.

Platte County is another stronghold of Disciples. At the Upper Missouri meeting at Lexington in 1840, two, Bear Creek and Prairie Creek, reported. Two years later four, Platte City, Platte Union, Bear Creek, and Camden Point reported. T. P. Haley says of Bear Creek, now called Salem, "The Salem congregation was the first Christian organization in the Platte purchase. At an early day it was strong numerically and influential. More than eight hundred names are recorded as having been members." Camden Point began in 1842, according to A. L. Perrin. O. C. Steele reported in July, 1841, "The church in Platte City is very respectable for members, having her regular officers. . . . A church was organized at New Market in 1860 after a meeting held by T. F. Campbell, Brethren Vivion and Wyatt."

Buchanan County.—There are nine churches in the county, outside St. Joseph. The first church organized in the county was at Bloomington, now DeKalb. Zachariah Linville moved to that neighborhood from Lafayette County in the late thirties and began preaching. The Bloomington congregation became a large, flourishing church, but disbanded when "Bethel," "Union," and "Sugar Creek," near-by rural churches, were organized. Another church was organized at DeKalb and at the state convention in 1889 reported 87 members. Today it reports 350. In 1860 Messrs. Wyatt and Procter held a meeting in Sugar Creek with 90 immersions. J. J. Wyatt served that church for more than twenty years. Bethel was another church organized by J. J. Wyatt.

Andrew County.—In December, 1850, Prince L. Hudgens, who was both a lawyer and a preacher, reported for Andrew

County, "We have six congregations and between 500 and 600 members." Due to his influence, when Mr. Campbell visited Missouri in 1852 he went to Savannah and gave an address. T. M. Allen reported in 1854, "The congregation is large and prosperous in Savannah. . . . Brother J. Baldwin has established the Savannah Institute, of which he is principal. The past academic year 150 students have been in attendance."

Holt County.—The first congregation in Holt County was made up of members who had moved into the territory from other states. They met in a log schoolhouse for worship. Holt County was set apart as a county in 1841 and comprised what is now Atchison and Holt. Atchison was set up in 1845. Duke Young reported holding a meeting in Oregon, county seat of Holt County, in 1852. The congregation was reorganized in 1864 and R. C. Barrow was living there as pastor and preaching for surrounding churches.

Atchison County.—Richard Buckham reported "that in 1850 Brother John Mullis, of Holt County, moved up here and bought a farm. He devoted much of his time to preaching and organized a church in Tarkio."³⁴ In 1859 T. M. Allen reported, "Brother White has recently returned from Atchison County, where he had upwards of 100 additions in three weeks."

Nodaway County.—The county was set apart as a separate county in 1845, and the town of Maryville was plotted in September of that year. The opportunities for farming on a large scale attracted settlers after the Civil War. Most of the towns and villages were formed between 1856 and 1880. There is very little church news available before 1879. A. B. Jones, state financial secretary in 1881, reported Nodaway as one of the counties doing missionary work. Maryville has

³⁴Dawn of the Reformation, p. 509.

profited by the presence of the Northwest Teachers' College. The missionary spirit mentioned by Mr. Jones in 1881 resulted in establishing fourteen churches and Sunday schools, all of which are active now.

Worth County.—Although one of the smallest counties in the state, it has five Disciple churches. Preaching in the county began early. "In 1844 Rev. MacDonald Osborn, M.D., came as a preacher-doctor to Worth County and began practicing medicine and laying the foundations for churches. Just at the close of the Civil War he established the first Christian church in Fletchall Grove. He did the forerunner work for establishing the Christian church in Grant City during the seventies."³⁵ The church was established Oct. 30, 1885. It celebrated its fiftieth anniversary in November, 1935. N. E. Cory reported in January, 1860, that he had just held a meeting at Oxford with 8 additions.

Gentry County.—The first church organized in Gentry County, according to T. P. Haley, was the "Old Brick Church," four miles west of Albany. "It was organized by Hiram Warriner May 25, 1847, and here he was ordained as a minister by a Zachariah Linville and George Flint. He organized over thirty congregations in this region. J. H. Coffey was his Timothy."³⁶ He reported to the *Millennial Harbinger* in 1854 that there were six flourishing congregations in the county, with 300 members. S. S. Trice organized a church at Gentryville in September, 1857. In 1860 Elijah Dunegan organized two churches, one seven miles northwest of Gentryville, and one eight miles south. Benjamin Lockheart organized the church in Albany in 1864.³⁷ There is the fire of evangelism in every report, and the presence of

³⁵Sketch of Fiftieth Anniversary—The Grant City Times, November 13, 1935.

³⁶Dawn of the Reformation, p. 512.

³⁷Christian Pioneer, Vol. 4, p. 472.

ten churches now in the county is a testimony to their efforts. Two, King City and Stanberry, have been especially active through the years.

DeKalb County.—In 1857 J. W. Hopkins was living near Maysville and preaching for the church. S. S. Trice joined him in a meeting there. In 1868 J. C. Lawson located with the church and found it in a prosperous condition. The writer can testify that it was a kindly and long-suffering church. One Sunday morning many years ago he appeared before them and preached the best sermon he had and the congregation discussed extending him a call. One old elder arose and said, "The young man may be all right but he's a boy and won't do for Maysville." The congregation extended the call.

Daviess County.—The church in Gallatin was organized in June, 1845. In 1860 W. D. Jourdan reported a successful meeting and that times were improving in religious matters. There were no reports available until 1867 when Benjamin H. Smith and Benjamin Lockheart held a meeting. In August of the same year the church "having completed a new, handsome, and commodious house, have obtained the promise of Brother Ben H. Smith, of Chicago, to preach and conduct services on the occasion of its dedication." This interesting item was reported by John Ballinger, the pastor in 1877: "We are at peace with each other, never having had but one serious trouble, since the church was constituted in June, 1845, and that was quietly adjusted by the members, ably assisted by the faithful servant of God, Brother John A. Brooks."³⁸

Harrison County.—The reports concerning this county are very meager. J. S. Allen reported in 1852 that they had had a meeting at Bethany resulting in more than 50 additions. "The church numbers near 100 members and meets weekly

³⁸The Christian, February 3, 1877, p. 3.

for the observance of the ordinances.” During the War they continued, encouraged by several meetings. James C. Watson wrote in 1863 that he was serving four congregations in the county. The annual meeting for Harrison County was to be held at Eagleville, in 1864. W. C. Moore organized a congregation at Mount Moriah in September.

Mercer County.—T. P. Haley says he held a meeting at the village of Middlebury in 1853 in which there were some additions. He also preached at Princeton but did not report an organization. There was a church at Goshen in 1857, and meetings were held there during and following the Civil War. The Mercer County yearly meeting was held there in August, 1867. Goshen still is a church. The church at Princeton after a hard struggle received help from the state society and L. H. Otto served as state pastor.

Grundy County.—When the state meeting at Glasgow, in 1853, appointed T. P. Haley and James N. Wright state evangelists for northeast Missouri, Mr. Haley journeyed from Chillicothe to Trenton to hold a meeting. There was no church house or organization of Disciples, but he found a few members of a former organization, and with them he began a meeting. The result was an organization of forty people. His preaching greatly stirred the opposition of one B. H. Smith, a young lawyer and editor of a county paper. But he continued to attend, and like the Bereans “searched the Scriptures daily whether these things were so.” The result was that after the meeting had closed and D. T. Wright was called as pastor, Mr. Smith united with the church, and soon began preaching, becoming one of the most distinguished preachers and educators of his generation.

Livingston County.—The church in Chillicothe has played an important part in the history of the Disciples of Christ in Missouri. At one time no church in the brotherhood had as much publicity as did this church. The present organiza-

tion was started by T. P. Haley in the fall of 1853. He found the remnants of a former organization and a few members belonging in the country and persuaded them to unite in one organization. Meetings by able evangelists in the succeeding years and the rapid growth of the town kept the church increasing and gave it power. It was at Chillicothe that the state meeting was held and the first constitution of the Christian Missionary Society of the State of Missouri was adopted. It was here that the "consultation meeting" was held in 1867; two very important events, state and district meetings, have been held here during the years since, at which important matters have been initiated. It was here that the *Christian Pioneer* was printed, attracting the attention of the whole brotherhood to the place. The church has thrived and served well.

Carroll County.—The first church formed in the county was at Carrollton, on December 21, 1845, by T. N. Gaines. He continued to preach for them until he removed to Howard County. In 1853 T. P. Haley, newly appointed evangelist, held a meeting there. He later became regular pastor. Many other efficient pastors have kept the church at the center of the work in the county and a factor in the work of the state. George L. Bush has been their faithful shepherd for twenty-seven years. T. P. Haley reports a congregation started in Hurricane Township in 1857, another at DeWitt and another at Norborne.

Chariton County.—"There was a church at Brunswick as early as 1850, probably organized by Allen Wright"; so says T. P. Haley. It enjoyed the services, as did all of the early churches, of traveling evangelists. Mr. Haley became half-time pastor in 1854, and he was followed by B. H. Smith.

Linn County.—There was a church in Linneus of sufficient importance to hold a district meeting there in 1853. It was held in October ten days before the state meeting at Glasgow.

It was decided to make the Third Congressional District and Marion County the First District, and to ascertain "at what price" two evangelists could be obtained to preach in the churches in northeast Missouri. It was at the Glasgow meeting that T. P. Haley and James N. Wright were announced as appointed; but in their published reports they recognized the appointment as of the Linneus meeting. The church at Linneus continued to thrive but in 1867 they had lost their old building and were planning to build a new one. There were then about a hundred members. The church at Bucklin was established by C. P. Hollis in July, 1867, and has continued to flourish ever since. Brookfield and Marceline are the two largest towns in the county, being railroad centers, and each has a large and growing church.

Sullivan County.—The county reports eleven churches. Martin Peterson reported in 1863 that he had been visiting the congregation in Milan for 36 months as their regular pastor and had had happy fellowship with them. Perhaps due to the turbulent times the congregation evidently dissolved, for H. C. Owen reported holding a meeting in 1867 and organizing when "old brethren met each other for the first time in five years as a family."

Putnam County.—In 1858 the following report appeared in the *Millennial Harbinger*: "Brother John Udell, of St. John, under date of December 15, thus writes: Elm Point congregation, Putnam County (of which I am a member) was organized June 1, 1857, with 26 members; 21 have since been added, under the labors of Brother Daniel W. Ellige, a very efficient evangelist. It is quite an intelligent congregation, great harmony prevails, and the brethren are progressing in the work of the Lord. . . . Somerset congregation, 12 miles northwest from us, numbering about the same, was also organized under labors of Brother Ellige, and are prospering in obedience to the Truth. . . . Locust congregation, 12 miles

northeast from us, 40 members, organized under the labors of Brother John Humphrey and Brother Ellige, is also prospering. . . . Medicineville congregation, probably 40 or 50 members, also organized under the labors of Brother Ellige, is flourishing. . . . At Unionville, our county seat, ten miles east of us, there are about 40 members, not organized. Twelve miles southwest of us is another organized congregation. . . . All of the above congregations have been quite recently organized. I have scarcely seen a report in the *Harbinger* from our north tier of counties in Missouri. I think they will average nearly the same rate of Disciples as I have given you above, upon the same area throughout.”³⁹ Here were five congregations with Unionville unorganized but meeting, in 1857. There are now eight in the county.

This brief survey of churches by counties has sought to provide a bird’s eye view of the beginnings of the work in the hope that it may serve as a basis for further and more complete history by the counties themselves.

³⁹Millennial Harbinger, 5th S., Vol. 1, p. 175.

CHAPTER XI

THE GROWTH OF CITY CHURCHES

The earliest efforts of Protestants in Missouri, as previously stated, were made outside St. Louis. This was particularly true of Disciples. They were busy with their "Jerusalem and Judea," for there the bulk of the population lived. It was near the close of the nineteenth century before the city population outnumbered the rural. But it was the presence of people that made the preaching of the gospel and the establishment of churches necessary. Not all settlers sought the open spaces. Some, because of professional or business reasons, stopped in the cities, and as the years passed and the business of the state increased the cities became centers of population.

St. Louis.—The first effort to organize a congregation of Disciples was in 1837. "On the 18th of February, 1837, a congregation of our Lord and Savior, Jesus Christ, was founded in St. Louis. They continued to assemble themselves together in peace and harmony (although their number was small) for a length of time at least, until their number was so diminished by removal of its members from the city, by death and otherwise, that they soon ceased to meet together." For some time those who were left met with the Baptists, at the northwest corner of Third and Chestnut Streets, but in 1839, Robert B. Fife, who had been the leading spirit in effecting the first organization, discovered that there were seven or eight Disciples of Christ in the city, and proposed that they meet in their homes on Lord's Day afternoons for prayer and praise and to observe the Lord's Supper. When a preaching brother passed through the city he was invited to meet with them and this continued until the fourth Lord's Day in February, 1842, when a reorganization of the former

congregation was effected, and members who had moved into the city were invited to bring their letters and become a part of the organization. As a result thirty-four members constituted the new church. Robert B. Fife, John M. Boyd, and Esrom Owens were the only remaining members of the old organization. The meeting was held at the home of Robert B. Fife, and he was asked to preside. There were so few brethren present that it did not seem expedient to elect officers, but regular meetings were held and in January, 1843, the following were elected for six months: Robert B. Fife, elder; Esrom Owens, deacon; John Hall, deacon; William G. Fife, clerk."¹ Robert B. Fife was looked upon as the leader and was loved and trusted for his sterling Christian character. Among the preachers who visited them in this period were David Henry and D. Pat Henderson, of Illinois, William Brown, Samuel Rogers, and Joseph Patton. The church had secured the Wainwright schoolhouse, situated on Morgan Street, west of Sixth Street.

It was soon realized that if the church was to make progress a suitable house of worship would be necessary. But the congregation was not strong enough numerically to attempt such a project. Congregations were multiplying out in the state and were waxing stronger and their members were moving into the city, and needed the care of the church. R. B. Fife again took the lead and went to the state meeting in Fayette, in 1844, and made an appeal for help to build a church building. The appeal met with the approval of the meeting and a "considerable sum" was raised and it was voted to "commend it to all of the churches."² When Alexander Campbell visited the city in 1845, on his way to Columbia to attend the state meeting, he was so impressed with the opportunity of the church, and its limitations, that he made a

¹Dawn of the Reformation—Haley, p. 475.

²Millennial Harbinger, 3rd S., Vol. 1, p. 479.

special appeal through the *Millennial Harbinger*, to the churches of the state, to help build a suitable building.

The church increased in numbers and financial ability, so that they bought a lot on the northeast corner of Sixth Street and Franklin Avenue, upon which they built a modest frame house. A more commodious house soon was needed and a lot was purchased on Fifth Street near Franklin Avenue, and a two-story brick house was commenced. When the first story was completed it was used for the meetings and the Sixth and Franklin Avenue property was sold. The church had now become strong enough to employ a pastor to give all of his time to the work and Joseph S. Patton was called at a salary of \$600. He served the church for two years and then resigned on account of ill health. Samuel S. Church succeeded him.

The church then numbered 140 members. Mr. Church began a meeting in which James Challen, of Cincinnati, assisted and which resulted in 81 additions. In reporting it he said, "That we should all feel greatly encouraged by such unexpected success in this busy, time-serving, money-making, pleasure-seeking metropolis is by no means strange." He was pastor from 1850 to 1856, when he was taken sick and died at the age of thirty-three. He was counted one of the best-loved and most promising young preachers. He was born at Jacksonville, Illinois, was baptized by D. P. Henderson in his youth, was a fellow-student of W. H. Hopson, sat at the feet of B. W. Stone, and was a protégé of T. M. Allen, who induced him to come to Missouri. Alexander Procter was called to succeed Mr. Church. Mr. Procter remained until 1859 when B. H. Smith became pastor.³

The church by this time was experiencing one of the difficulties so common to city churches. Business houses were beginning to crowd it on every side, dwellings were pushed

³Dawn of the Reformation, pp. 479, 480.

farther out, and a new location had to be sought. A lot on the corner of Seventeenth and Olive Streets was finally chosen and the Fifth Street property exchanged for it. In 1865 J. O. Carson reported that the mortgage had been burned and the indebtedness of \$10,000 had been wiped out. At this time another experience of the city church came. A number of members living in North St. Louis asked for their letters and permission to organize a church in their neighborhood. The letters were granted and First Church pledged itself to help, which amounted, when paid, to \$1,800. B. H. Smith, pastor of First Church, assisted by preaching for them frequently.

With the organization of the church in North St. Louis, the period of expansion had begun, and it was destined to continue for five or six decades. Central Church was organized at Fourteenth and St. Charles Streets in 1872 with twelve members. In January, 1875, it had increased to 200 members. In 1875 D. P. Henderson held a meeting at Creve Coeur and a church was organized. J. H. Garrison served it on Sunday and among his first converts was a young man, Charles A. Young, whom he ordained to the ministry May 24, 1883,⁴ and who became a leader not only in Missouri but in the whole brotherhood. Fourth Church was dedicated in November, 1886, J. H. Garrison preaching the dedicatory sermon. In 1892 Fifth Church, with E. H. Kellar and B. J. Pinkerton as pastors, appeared. O. A. Bartholomew's coming to the city helped to develop the expansion program. He was an advocate of tithing and preached it vigorously. He became pastor of Mount Cabanne Church and a house was dedicated at Kingshighway and Morgan Streets.

As the work progressed, the need of co-operation was felt and a city mission board was organized. In 1911 W. G. Johnston was called to the work and an \$800 portable taber-

⁴The Christian Evangelist, May 24, 1883, p. 9.

nacle was erected at Overland Park. R. H. Stockton took an active interest in the work at this time. W. R. Warren reported at the state convention in 1912: "Early in the spring R. H. Stockton invited a representative group from each of the churches to meet in his home to consider ways and means of advancing the work in Greater St. Louis. Ninety-two persons assembled and a campaign was inaugurated for a \$5,000 budget, Hamilton Avenue Church, of which Brother Stockton is a member, leading off with a pledge of \$1,000."⁵ In 1918 sixteen churches were reported, all but two supplied with regular preaching. Hammett Place was dedicating a new church on Kingshighway in July. Union Avenue was helping Strodman Heights and Hamilton Avenue was helping Dover Place.

The story of the one hundred years since the first attempt at organization is one of change. It has all of the human interest furnished by the development of a society under primitive conditions to the highly mechanized tempo of this swift-moving age. It is a story of deep devotion to the cause of Christ, and longing to enthrone him in the hearts of all men. The little group who began holding meetings to encourage one another never lost heart. Their faith and patient perseverance are the heritage of all of the churches of St. Louis today. The following item is suggestive of the type of service out of which our present program has come: "The young members of the Christian Church at Seventeenth and Olive Streets have organized themselves into a Young People's Union. The object is religious and literary culture. The main service of the evening consists in Bible reading in which all participate." Thus seven years before Dr. Clark organized the first Christian Endeavor Society in Portland, Maine, these young people were striving to fit themselves for more efficient service.⁶ First Church moved six times be-

⁵State Report, 1912, p. 16.

⁶The Christian, April 30, 1874.

fore it anchored, as it thought, permanently at Seventeenth and Olive Streets. But its present location is a long way from Seventeenth and Olive.

One of the most significant movements in the history of the churches in St. Louis was in 1904, when two of the largest churches, Central and Mount Cabanne, united to form Union Avenue Christian Church. Both of the churches needed new buildings and it was considered wise to unite them and erect a building that would be adequate to the needs of a modern, growing church. After careful consideration and seeking for a man to lead the enterprise, a call was extended to Dr. J. M. Philputt, then in Arizona recovering from a severe illness. Dr. Philputt had been pastor of Central Christian Church, in New York City, and later of Richmond Avenue Church, in Buffalo, New York. He was a man of culture and deep devotion, and he brought to the work of uniting the two congregations a gentleness and tact, a steadfastness of purpose that succeeded in accomplishing the task. A building was erected on Union and Enright Avenues, fully equipped for the most modern program, and it stands today as one of the great churches of the city. Dr. Philputt resigned in 1910, after five and a half years of service. He was succeeded by Dr. B. A. Abbott, who served until he became editor of *The Christian-Evangelist* in 1917. Dr. Abbott, both as pastor and editor, drew people to him by his positive convictions and his gentle spirit. Dr. George A. Campbell came from a pastorate in Hannibal to succeed Dr. Abbott, and in his almost twenty years in St. Louis he has been a leader in the religious life of the city.

The preachers of St. Louis have given faithful service to the churches. Hamilton Avenue had three preachers in twenty-five years. L. W. McCreary served it from 1905 to 1920, B. H. Bruner from 1920 to 1921, and C. E. Lemmon from 1921 to 1930. E. F. Harris is the dean of all the preach-

ers, having served the churches of the city for for nearly thirty years. J. H. Coil went to Compton Heights in 1919. R. E. Alexander went to Second Church in 1918, serving until it united with Kingshighway to form Memorial Boulevard Church, where he now ministers. W. G. Johnston has been city pastor and city evangelist for more than a quarter of a century.

Kansas City.—Kansas City began as a trading post in 1821. "Westport Landing," now within the city limits, was the outfitting point for the Santa Fe trade. Both the Oregon and California trails started at Westport Landing. Thus the "City of Kansas" early became an important trading center, prophetic of its future as the outlet for the Southwest stock, grain, and oil products.

The first record of a church of the Disciples of Christ is of preaching once a month at Westport Landing by Francis R. Palmer, who lived at Independence and was pastor of the church there. "The first building was constructed of logs by Jacob Reagan in 1839. In 1846 a more imposing structure was erected at Westport Road and Central Street." There was no congregation in Kansas City at this time but there were a few members, including Judge Thomas M. Smart and two daughters, and Dr. Isaac M. Ridge, who married the younger daughter. An occasional sermon was preached by a visiting preacher. The congregation grew, but no organization was formed, the members continuing to hold membership at Westport. There were growing congregations at Independence and at Liberty, in Clay County, and as the city grew members of these churches came, until the group became strong enough to have regular preaching. "In 1858 plans were made to build. Judge Smart gave them a lot where the northwest corner of Twelfth and Main Streets now is, then a part of a small farm on which he lived. The

¹The Christian Evangelist, October 8, 1936, p. 1305.

"meetinghouse," a plain, rectangular brick of respectable dimensions, with tower, bell, and pulpit (a baptistry was not then thought of), was completed in the summer of 1859. In the autumn of that year it was opened for worship (we did not then dedicate churches) with a protracted meeting, in which the preaching was done by the writer and his brother. Henry H. Haley, Francis R. Palmer and John O'Kane were present."⁸ Forty persons were added during this meeting, an organization was effected, and H. H. Haley was called to be its pastor. Under the leadership of its young, consecrated minister, in a rapidly growing city, the church was steadily gaining in numbers and influence, when the War Between the States began. Being situated in a border state and on the border of Kansas, Kansas City soon became a battleground between "Bushwhackers" from Missouri and "Jayhawkers" from Kansas. The churches were depleted and the regular program was demoralized. "The demoralization was such that in the spring of 1862, the young minister was forced to give up his charge. The Shepherd was driven away, the sheep were scattered and for a time the candlestick was removed."⁹ It was 1865 before the normal life of the church began to be restored. They met and appealed to their former minister, H. H. Haley, who was then successfully serving a church in St. Louis, and he began a second pastorate in 1866, continuing until 1872, when he resigned on account of ill health. He died in Hannibal in 1875.

In 1881 T. P. Haley was called from St. Joseph to be the pastor and he remained thirteen years. Under his leadership the church sold its property at Twelfth and Main Streets, and a new church was erected at Eleventh and Locust Streets. The new building was dedicated in May, 1884, with Isaac Errett as the speaker, without any indebtedness and without

⁸Churches of Christ, p. 353.

⁹Ibid.

raising a dollar on dedication day. This continues to be the site of First Church, although a new building has replaced the first one.

The cause had now reached a stable basis and a period of expansion began. Through the organization of a Sunday school, Second or West Side Church came into being and a house was erected at 1735 Summit Street. The cost was borne by First Church. It has long served a needy section of the city. In 1886 another Sunday school was started resulting in a church, of which J. H. Hughes became pastor. This was another project of First Church. Later it was moved to Sixteenth and Forest Avenues, under the leadership of A. W. Kokendoffer, who was pastor for ten years. J. P. Pinkerton succeeded Mr. Kokendoffer and the congregation continued to flourish, but in 1919, during the ministry of R. B. Briney, due to shifts in population, it was merged with First Church.

Another First Church project was the organization of a Sunday school at 2215 Independence Avenue on December 12, 1886. D. O. Smart, S. L. Woodgale, and John E. Hale were in charge. The interest grew and soon a preacher was needed. John A. Brooks, living in the city, was called as pastor. Under his ministry a church was erected at Sixth and Prospect and was dedicated April 20, 1890. Mr. Brooks was succeeded by George Hamilton Combs, who came from Shelbyville, Kentucky, in 1893, and who remained with the church twenty-seven years. During his pastorate the location was changed to Independence and Gladstone Boulevards and the present beautiful and commodious building was erected in 1903 and the educational plant in 1910. Chimes were dedicated to Mr. and Mrs. D. O. Smart, early active members, and three magnificent pipe organs were contributed by R. A. Long, whose interest and munificence made possible the

splendid building. R. H. Miller succeeded Mr. Combs for a happy pastorate of thirteen years, resigning to heed the call of the National City Church

In 1888 Miss Ellen Hackett and her class of boys from First Church organized a Sunday school at Thirty-First and Cherry Streets. In 1890 a church was organized with 25 charter members. H. S. Gilliam was called as pastor. A building was erected in 1893 at Thirty-First and Charlotte. The membership then numbered 127. In 1898 T. P. Haley offered his services without remuneration and he served until 1907. Burris A. Jenkins, who was a member of that class of boys in 1888, became pastor of the church, succeeding T. P. Haley in 1907, when there were 550 members. The present building at Linwood Boulevard and Forest Avenue was erected in 1908-1909 and the educational plant was added in 1917. For thirty years Burris Jenkins has been its beloved pastor.

In May, 1889, another mission Sunday school was started in a storeroom on Eighteenth Street near Prospect. It grew rapidly and soon needed a pastor. Charles A. Young was the first pastor. Its location was changed to Twenty-Second and Prospect and then to Twenty-Seventh and Wabash Avenues, where it now is known as Central Christian Church. Its present building was erected during the pastorate of L. J. Marshall in 1913.

The old Westport Church, now Hyde Park, still carries on an active campaign. Many changes have taken place in the one hundred years since preaching began at Westport Landing, but the individuality of the church still remains.

When T. P. Haley resigned the pastorate of First Church, in 1894, the congregation called W. F. Richardson from the pastorate of Central Christian Church, Denver, Colorado. His coming was a benediction to the church, the city, and the whole state. He was interested in every brotherhood enter-

prise and attended every gathering to represent his church. He was a man of deep convictions on all moral and religious questions, frank in stating them, but gentle and kindly toward all. He was a faithful pastor and made a place for himself in the whole brotherhood of the city.

Shortly after Mr. Richardson's coming to the city another important event occurred, which has vitally affected the development of all the churches of the city. A young preacher and his wife were called from a rural pastorate in Morgan County, Illinois, to be city missionaries. That was in 1897 and for forty years without interruption Frank and Mary Bowen have gone up and down the boulevards and streets of the city, searching out the families, gathering them into Sunday schools, in tents, store buildings, homes, until they were ready to organize and build churches. No pastor in Kansas City and probably nowhere else ever has served so many churches successively, and at the same time, as Frank L. Bowen. Under the direction of a city mission board, with the co-operation of the laymen and laywomen, as well as the pastors of all of the churches, an aggressive program of expansion has been possible. The list of churches organized under the city mission board, through the labors of the city missionaries, includes Belmont, Budd Park, Country Club, Fairmount, Ivanhoe Park, Jackson Avenue, Oak Park, Paseo, Roanoke, South Park, Swope Park, Van Brunt Boulevard, besides some mission points. Through the efforts of the Christian Women's Council a Mexican Mission was started in 1911 and a church was organized in 1918. There is also a church among the colored brethren, which has served its people over many years.

A list of preachers who have served Kansas City churches from the beginning would be a directory in itself.

The secret of the continued growth of the church in Kansas City has been the unity of spirit which has bound the

churches together into one church. T. P. Haley conceived of one church in the city, worshiping in various congregations, each caring for its own affairs, yet recognizing itself as a part of the one Body and giving counsel and aid to all the rest. So it has been possible to plant new churches, sustain preachers, erect buildings and enlist the membership in a united enterprise. The church marches on in Kansas City.

Springfield.—We have referred before to Joel H. Haden as the one to whom more than to any other individual is attributed the strength of the Disciples of Christ in southwest Missouri. He is pictured by those who knew him as a man of fine personal appearance with a bearing and manner that marked him as a leader. Reared a Methodist, at the age of seventeen years he became a preacher; but coming in contact with James O'Kelley, of Virginia, and Barton W. Stone, of Kentucky, he "departed from the faith and was called a Unitarian." He preached near Hopkinsville, Kentucky, and he built a study in his yard in which he taught several young men "divinity," preparing them for the ministry. Hearing B. W. Stone on the subject of baptism one night, he became so disturbed that he arose in the middle of the night, sought out the preacher, and was baptized "the same hour of the night," an evidence of his sincerity and devotion. He moved from Kentucky to Howard County, Missouri, and established his home there. He began preaching and at once became recognized as a leader.

When President Andrew Jackson appointed him register of the land office, at Springfield, he proved himself not only an efficient public official but an ardent preacher of the gospel as well. He took up his residence there September 1, 1835, and began at once to preach in the regions round about. The result was the organization of several congregations. He continued to influence young men for the ministry. Two young men who came under his influence in Springfield,

through living in his home, were Peter and L. B. Wilkes, the latter of whom became a very efficient preacher. He graduated from the University of Missouri in 1852, and later served as president of Christian College.

"First Church was organized in 1834 by Joel H. Haden in the courthouse. Meetings were held in a brush arbor and in Brother Haden's dooryard. A frame building was erected in 1836 at the corner of College and Main Streets. In 1873 a second house was built at the corner of College and Campbell Streets."¹⁰ The church thrived under Mr. Haden and succeeding pastors, among whom was Charles Carlton, who established a Female Seminary, which he conducted until the beginning of the Civil War. Robert Graham, afterwards president of Arkansas College at Fayetteville, served as pastor for a short time, and later held a meeting. After the War, Kirk Baxter, who came in 1867, served as pastor for four years. He was a graduate of Bethany College, and taught school in Mississippi where he began preaching. The name of Kirk Baxter appears for many years in connection with the establishment of churches in southwest Missouri. He was one of the prime movers in the establishment of Ash Grove College.

J. Z. Taylor was pastor from 1873 to 1875, when the church changed its location to Campbell and College Streets and celebrated its forty-first anniversary. At that time it was reported that Sunday night audiences would number 700, in a city of 9,000 people. The organ question, which caused trouble in so many churches, did not neglect Springfield. "In November, 1883, while G. A. Hoffman and F. E. Meigs were holding a Bible School Institute for the church the organ which had been used in the Bible school was used in the morning church service. This caused several members to leave the services. While the organ was not permanently in-

¹⁰Disciples of Christ in Greene County—E. T. Sechler.

troduced it caused quite a difference of feeling in the membership toward each other as the pastor and a number of members favored instrumental music in the worship service. This brought about the organization of the South Street Church early in 1884, with seventy-three members, including the pastor from First Church. Those remaining gave the party leaving \$4,000 as their part of the property."¹¹ First Church called O. A. Carr, who did not favor instrumental music, but both he and the church favored and supported co-operative missionary work. First Church eventually abandoned its opposition to instrumental music and carried on for thirty-five years, being served by many able and devoted men; but its situation, surrounded entirely by business houses, forced a change of location, which led the members to divide the assets between the other Christian churches of the city and the members to affiliate with the church nearest them.

South Street Church grew from the start. Its location was in a good residence section. J. S. Myers, who became pastor in 1887, was a good evangelist and by 1889 he had increased the membership to over 400. J. H. Hardin followed him and then J. P. Pinkerton. During his ministry Hosea Northcutt held a meeting which added 200 to the membership. D. W. Moore had a successful ministry of eight years. F. L. Moffett succeeded D. W. Moore. The outstanding achievement of his ministry was the enlargement of the church and the erection of a new building. The building was dedicated October 1, 1910, with H. O. Breedon in charge of the service. The new house was the finest in southwest Missouri.

Central Church was begun as a mission point in North Springfield, and the state society contributed to its support. "Mrs. Till Weaver, of First Christian Church, indicated that she was willing to give the means to build a church in North Springfield. Her pastor, O. A. Carr, wrote the state

¹¹Hoffman's Manuscript, p. 205.

corresponding secretary, G. A. Hoffman, who came and called on Mrs. Weaver and she agreed to give a lot with a small dwelling and \$10,000 for a building. The church was built, she paid the bills, the small congregation moved into it and she made the deed to the trustees, with a reversionary clause, that if instrumental music was used by the church the property should revert to her.¹² Difficulties arose and discouragements reduced the reported membership of 100 to 25. L. P. Fullen, of Pratt, Kansas, held a meeting in March, 1894, and added 52 members to the roll. Mr. Fullen refused to discuss past difficulties, gained the confidence of the people, and increased the membership to 150.¹³

In 1902 W. E. Harlow, who was preaching for the church, held a meeting with 50 additions. Under his leadership Mrs. Weaver was induced to release the reversionary clause in the deed for the sum of \$2,500, deeding the property to the church, thus removing what had been a continual source of contention from the beginning. Mr. Harlow reported 100 members added during the year and a Christian Endeavor Society of 30 members added, and \$882.49 given to education and missions. At the beginning of 1903 he reported, "meeting closed last night with 90 added . . . 223 in 11 months."¹⁴

To Errett C. Sechler belongs the longest pastorate (1920-1930). The church reached its highest mark in membership and built its present commodious building.

Forest Hill grew out of a Sunday school fostered by Mrs. W. R. Self, willing workers from the churches, and college students. An organization was formed in 1915, and preaching was mostly by college students.

Joplin.—Joplin is the second largest city of the Southwest and the fifth in the state. It was not known before 1871. A few prospectors had left some holes in the ground as me-

¹²*Ibid.*, p. 206.

¹³Disciples of Christ in Greene County—Sechler.

¹⁴*Ibid.*

mentoes of a fruitless search for ore. In 1868 Mr. Pitcher and his sons bought 2,000 acres of land where the city now is for \$6.25 an acre and later sold 400 acres for \$15 an acre and thought they had made a good sale. The first house was built in 1871. Soon ore was uncovered by a persistent digger, and the influx of prospectors began. Before long there were 5,000 people there, living in tents, and lead and zinc were being shipped in paying quantities and the new settlement was called "the town that 'jack'* built."

Madison Lane and M. J. Jenkins, Peter Wright and Nathan Buchanan were early Disciple preachers who preached in that region before Joplin became a settlement. C. P. Arbuckle, writing from Carthage, November 5, 1854, reported their annual meeting held with the church at Bethel, Jasper County, when there were 28 additions.¹⁵

In the fall of 1867 Israel Patton led an immigration from Indiana to Jasper County. He and his group held services in the grove, later used the log schoolhouse, then built a log house known as Short Creek Christian Church. "Several Disciples were among the group of ore-seekers crowding into Joplin in 1870. The Short Creek group combined with them to form a church in Joplin."¹⁶ The church grew slowly. In 1873 M. J. Jenkins was preaching there once a month, using Presbyterian and Baptist churches, stores, halls, and homes, until they gathered sufficient strength to organize. This was effected in 1874. By 1878 a building was made possible, and a plain one-room house was built. A number of successful evangelists held meetings and served as pastors during these days, and increased the number of members.

In 1899 W. F. Turner went from a pastorate at LaBelle and Emerson, in northeast Missouri, to Joplin. He was from Ozark, Christian County, and had gone to school at Marion-

*Jack is a colloquial expression for ore mined in this region.

¹⁵The Christian Evangelist, Vol. VI, p. 49.

¹⁶Disciples in Southwest Missouri—Sechler, p. 90.

ville and Kentucky University. He remained with the church ten years, and saw the congregation move to a new \$25,000 building at Fourth and Pearl Streets, and its missionary offerings increased until it was supporting its own missionaries in both home and foreign fields. It was during his pastorate that the great meeting was held by W. E. Harlow, which resulted in South Joplin Church.

South Joplin Church was the result of the foresight of First Church. When the congregation moved into its new building J. W. Baker, who was a mine promoter and was superintendent of the Sunday school at First Church, caused the old building to be moved to Nineteenth and Pearl Streets, and led in starting a Sunday school and afterward organizing a church. He was ordained to the ministry and gave up business to preach. He became the church's first pastor. He resigned to become county evangelist and was succeeded by George L. Peters, who served from 1906 to 1909. South Joplin was a fruitful field. It was a residence section of the rapidly growing city. J. R. Blunt became pastor in 1909 and was there during the Billy Sunday meeting, which increased the membership by 243. It was during the pastorate of H. C. Williams that the basement of a new building was completed on the same lot and a few years later the superstructure was built.

Central Church was organized in 1907 as the result of an unfortunate rift in First Church. For a time the group met in a hall and then purchased a lot and built a basement midway between First Church and South Joplin Church. Efforts were made by F. F. Walters to reunite the two groups, but they were not successful. The church continued for a number of years but recently disbanded and the building was sold to the Latter Day Saints.

Villa Heights was started as a Sunday school with workers from First and South Joplin Churches. J. W. Baker was

county evangelist and led in erecting a building, and calling J. W. Famuliner as pastor. It is now one of the city churches.

Hannibal.—Not every settlement begun on a water course fulfilled the expectations of its founders, but the founders of Hannibal were not disappointed. In 1850 Hannibal had a population of 2,700 and was next to St. Louis in size. In 1860 it had 6,505, and was larger than Kansas City, but by 1870 it occupied fourth place. In the 1840's some German settlers came from Pennsylvania and took up homes in Marion County, and with the building of the Hannibal and St. Joseph railroad which was begun in 1851 a large number of day laborers, mostly Irish, came to Marion and Buchanan Counties. The earlier settlers were from the southern states.

The first attempt to organize a church of Disciples of Christ was in 1843. Jacob Creath, Jr., reported in 1842 that he had preached there and found one disciple, Mrs. Samuel A. Bowen, daughter of Barton W. Stone. It was at her house that her father died in November, 1844. In March, 1844, Dr. D. T. Morton reported that "one year ago this month, our congregation was organized with eight members."¹⁷ Once a church was organized it became an object of especial interest to preachers yearning to preach the gospel and anxious to build up churches. For the next few years T. M. Allen was a frequent visitor and Jacob Creath, J. D. Dawson and others reported meetings. W. F. M. Army, who represented the *Millennial Harbinger*, wrote in 1848: "The brethren in Hannibal have just built a good brick meetinghouse, and will be glad to enjoy the labors of any traveling proclaimer who may be able to visit them."¹⁸ Alexander Campbell stopped on his tour of Missouri and Illinois in 1845 and delivered two discourses "in the Methodist meetinghouse." He returned for a second visit in 1852 and found conditions much

¹⁷*Millennial Harbinger*, 3rd S., Vol. 1, p. 239.

¹⁸*Ibid.*, Vol. 5, p. 171.

changed. The town had grown and the brethren "had erected a very convenient and comfortable meetinghouse." In response to his appeal the church pledged itself to raise five hundred dollars toward the endowment of a Chair in Bethany College. In 1854 L. B. Wilkes became pastor, remaining a year, and again in 1860 he was called back and served for five years. He was greatly beloved by the church. Aaron Prince Aten wrote in 1867 the secret of the continued growth of the cause in Hannibal. "We have in the city of Hannibal as noble and generous a band of brothers and sisters as there are on earth, and who are ready to assist in every good undertaking to advance our Master's cause. Love, unity, and harmony prevail in our midst."¹⁹ Among the preachers who have served the church are Henry H. Haley, C. B. Edgar, J. H. Hardin, Frank W. Allen, S. D. Dutcher, L. W. Welch, Levi Marshall, George A. Campbell, C. H. Winders and C. J. Armstrong. The present house of worship was dedicated free of debt in 1890, by F. M. Rains, during the ministry of S. D. Dutcher, and in October, 1926, a modern educational plant, the Dulaney Memorial Building, costing \$72,000, was dedicated. C. J. Armstrong is now in the seventeenth year of his service.

South Side Christian Church, Hannibal, was the result of a meeting held by Charles Reign Scoville in 1908. With the aid of First Church an attractive brick building was erected and C. E. Wagner was called from Palmyra to be the pastor. T. Earl Starke, the present pastor, is now in his fifteenth year. He came at a critical time in the history of the church. The railroad strike of 1922 had been lost by the workers and the results vitally affected the financial condition of the church. Then came the depression which also took

¹⁹Christian Pioneer, Vol. 7, p. 784.

its toll. Despite all difficulties Mr. Starke has carried on a constructive program and is now recognized as a force for vital Christianity in the city.

The church at Oakwood grew out of a Sunday school started by Miss Mary and Miss Sallie Glascock in 1907. Services were held in the Tilden School building. The church was organized November 8, 1908, and met in the school building and in a hall until 1911 when the present building was dedicated. C. L. Doty was pastor at the time. The church has been served during most of its history by professors and students from Culver-Stockton College.

Sedalia.—The name Sedalia is unusual enough to cause the *Youth's Companion* to seek for the story of its origin. And it made a good story. Pettis County was organized in 1833 with Georgetown as the county seat. When a Pacific railroad was talked about in the early '50's one of the enterprising citizens, George R. Smith, tried to rouse his fellow-citizens to subscribe bonds and bring the new road away from the river and across the prairies. Failing in this he went three miles south and bought a farm and laid out a town. He wanted to name it after his daughter Sarah, whom the family called "Sed," so he called it "Sedville." One of his friends suggested that there were a good many "villes" and he thought "Sedalia" was more euphonious and attractive. And so the settlement became Sedalia, and later became the county seat of Pettis County.

The Disciples of Christ entered the county in 1839. Three of the pioneer preachers, T. M. Allen, Marcus P. Wills, and J. P. Lancaster, "planted a church of eleven members at Georgetown and left them with an intelligent bishop and deacon."²⁰ The church grew and others in the county were started. When Sedalia was started in 1849 it began to at-

²⁰Millennial Harbinger, New Series, Vol. 3, p. 380.

tract settlers from over the county and others coming in, and soon there was a settlement. Some of the settlers, among them Mr. Smith, were members of the Georgetown church. A congregation was organized the third Lord's Day in August, 1861, by G. W. Longan. By 1866 they had erected a brick building. The building committee was John De-Jarnett, Henry Cotton, Dr. Logan Clark, and G. R. Smith. Henry Cotton was treasurer. "By some mismanagement a debt was incurred in the building of the house which hung over the congregation, and at times gave serious trouble, and even threatened the loss of the house, till the spring of 1880, when under the pastorate of J. H. Duncan it was paid, being at the time of its liquidation fourteen hundred dollars. The house was remodeled by S. K. Hallam at a cost of four or five hundred dollars, and since the indebtedness was removed it has been still further improved by the addition of an infant classroom, etc., at a cost of about eight hundred dollars. The property is now worth at least \$7,000."²¹ That was written in 1888. The present building with its modern educational plant, the facilities for a graded church school with a religious education program, would no doubt surprise the forward-looking members of that time.

A number of well-known preachers have served as pastors. A. W. Kokendoffer, the present pastor, has been there long enough to have served three generations. He has builded himself into the community and builded well.

The church organized a Sunday school in Cotton's addition in 1882, which developed into East Broadway Church. First Church built a chapel and a parsonage, and maintained it until it became self-sustaining. It has been serving its section of the city now for many years.

St. Joseph.—In 1852, when Alexander Campbell made his second trip to Missouri, St. Joseph was "the Far West" to

²¹Dawn of the Reformation, p. 261.

him. It was the outpost of civilization. Later it was the starting point of the "pony express," in their trips to the coast. He found a small congregation worshipping there. They secured the Presbyterian church and Mr. Campbell was heard by a large and appreciative audience.

The first meeting of which there is any record was held in a log schoolhouse in 1845, with Mrs. Boyd (afterward familiarly known as Aunt Kittie Edwards), Mrs. Moss, and a Brother Shackelford. They read the Scripture, prayed and observed the Lord's Supper. Out of just such meetings many strong churches have come. "The Kingdom of Heaven is like a grain of mustard seed." The little group continued to meet, encouraged by an occasional visit from some preaching brother, until a meeting held in 1850 by Duke Young resulted in the organization of a church of eighteen members.²² T. M. Allen, of Columbia, had a daughter living there whom he visited frequently, and always he gave freely of his services to the church.

In 1850 A. H. F. Payne, one of the best loved preachers of his day, held a meeting with the church and baptized a young lawyer and his wife, recently come from Kentucky. J. J. Wyatt immediately began to take an active part in the prayer and social meetings and soon began to preach. He was a good speaker and such was his love of the gospel that gradually the lawyer became the preacher. He wrote in 1867, "I have now taken the field, and shall, the Lord willing, devote my entire time to preaching." He made his home in St. Joseph and supplied for the church there; but he also evangelized all over northwest Missouri and was the beloved pastor of some of the near-by country churches for many years.

In 1854 he and T. M. Allen held a meeting and reported, "The church here is in peace, and we are building a brick

²²*Ibid.*, p. 384.

building 70 by 50 feet.''²³ This building was on Third Street and was the church's home for twenty years. During the troublous times of the Civil War the church did not advance much. St. Joseph was the battleground of contending forces. It was out from St. Joseph that the troops went to arrest and murder A. H. F. Payne. The state meeting in Palmyra in 1865 decided to meet in St. Joseph in 1866, but the meeting was not held. The daily paper announced preaching services frequently by J. J. Wyatt, and this experience had an influence in helping him to give his whole time to preaching.

The first preacher called to be the pastor was Moses E. Lard. He was one of the second generation preachers, a graduate of Bethany College, and valedictorian of his class. He was a brilliant preacher, a good debater, afterward editor and publisher of *Lard's Quarterly*, and author of a commentary on the Book of Romans. He was succeeded by W. C. Rogers, son of Samuel Rogers, who came from Kentucky to assume the pastorate and afterward made Cameron, Missouri, his home. T. P. Haley was the third pastor. He came in 1873 and remained until 1876. Mr. Haley was a builder, who had vision and practical executive ability. It was during his stay that the church moved from its location on Third Street, which was rapidly becoming a business section, to a new location at Tenth and Edmond Streets, and into an imposing brick structure, where it was to remain for more than forty years. J. H. Duncan succeeded Mr. Haley, and died in the service of the church. He was much beloved for his work's sake. John B. Corwine came from Illinois, at the call of the church, but he did not stay a year. He preferred a rural pastorate and went to Ralls County which became his home. M. M. Goode, of Petersburg, Illinois, succeeded him.

²³Millennial Harbinger, 4th S., Vol. 5, p. 55.

Mr. Goode was a preacher of great natural ability. He had a commanding figure, was a ready speaker, and when speaking on a doctrinal subject, so near his heart, he was moving in appeal. His education was limited to a few weeks in a district school, but he became a diligent student and for many years he wrote his sermons and read them; but he was at his best when speaking without manuscript. He had a sense of humor and delighted in matching wits with another like-minded. His sermons generally were doctrinal, especially with reference to the Disciples of Christ. He was the first Disciple preacher the writer ever heard, and he still feels, after fifty years, the thrill of confessing his faith and being baptized by the eloquent preacher.

Mr. Goode's pastorate was the longest the church had ever had. He came in 1882 and remained until 1898, and then became pastor of the Wyatt Park Church. The outstanding feature of his pastorate was the large increase in membership, and the increase in churches. He preached and held meetings in North St. Joseph, South St. Joseph, Wyatt Park and Frederick Avenue. He encouraged the writer to become a minister and presided at the ordination service. He aided many young men to become ministers in his long life of more than eighty years.

C. M. Chilton came to St. Joseph from a successful pastorate at Maryville to succeed M. M. Goode. Mr. Goode's pastorate was considered long, but Mr. Chilton's is already more than twice as long. He soon will be able to celebrate the fortieth anniversary of his life with the church. C. M. Chilton belongs to Missouri and he loves his native soil. Born in Gentry County, the only child of Dr. and Mrs. L. M. Chilton, reared in a Disciple home, he is a Disciple indeed. Turning from a business career that offered alluring prospects of success, he gave himself to the ministry, and never has swerved from his purpose. He can say with the apostle Paul,

"This one thing I do." Deciding on the ministry he entered Drake University. Returning to his loved Missouri he began at Maryville and then came to St. Joseph.

The outstanding feature of Mr. Chilton's ministry has been the building and paying for one of the most beautiful and useful churches in the city, and the development of the missionary spirit in the church, until First Church, St. Joseph, is recognized as one of the leading missionary churches of the brotherhood.

Wyatt Park Church began with a Sunday school led by some of the Sunday school workers of First Church. A building was erected and dedicated by F. M. Rains in June, 1890, and S. M. Martin held a meeting in August. L. H. Otto was called to the pastorate from Princeton, Missouri. The work grew, by the aid of the state society, until it became second only to First Church. The original building was enlarged and outgrown and in 1928 a beautiful and commodious building was dedicated, with the help of the Church Erection Board, at its present location.

Woodson Chapel began as a Sunday school organized by members of First Church. Mr. Goode held a meeting in a hall on St. Joseph Avenue in 1891 and the North St. Joseph Mission was established. It was named Woodson Chapel for Will Woodson, who was one of the enthusiastic champions of the work. Mitchell Park was another outgrowth of a Sunday afternoon Sunday school, led by First Church workers. Frederick Avenue and King Hill came as the expansion of the city's limits produced new fields. A corps of faithful workers, both ministers and laymen, has developed with the passing of the years, and ministers and missionaries have gone out to labor in other fields.

Columbia.—The church at Columbia occupies a unique position among the churches of the state. More than any other church, urban or rural, it has the opportunity of touching

the religious life of its young people. Situated at the seat of the University of Missouri, whither youth wends its way in search of knowledge and equipment for service, the church has the opportunity and the challenge of influencing the future builders of society to be builders on enduring foundations.

The congregation of Disciples in Columbia was organized with six members in 1832. Other churches had preceded it. Red Top, a few miles north, had begun in 1822, and Bear Creek, some of whose members afterward came to Columbia, began in 1824. And it was not more than thirty miles to Salt Creek, the first of all our churches, which had been organized fifteen years before.

From the choosing of Columbia for the site of the university, the town became a center of attraction to the state. One of the most important factors in focusing the attention of Disciples on Columbia was the personalities who made their homes there. Thomas M. Allen moved to Columbia from Kentucky in the fall of 1836, and settled on a farm on "two-mile prairie." He was an indefatigable worker and a voluminous correspondent, reporting in all of our religious journals the progress of the work. For thirty-five years people in this and other states read letters from Columbia. The second president of the university, James Shannon, was a Disciple minister and he, too, preached, wrote, and addressed public gatherings throughout the state. Then the establishing of Christian Female College, in 1851, drew the attention of parents to the opportunity for the education of their daughters (the university was not then co-educational) and brought families to the town. Alexander Campbell, then at the height of his power, made a tour of Missouri in 1845, and came to Columbia especially to attend the state convention. He visited it again in 1852 and gave it publicity in the *Millennial Harbinger*. Conventions were held there in

1845, 1858, 1861, 1868, 1877, 1894, 1903, 1924, 1932, and it is fitting that the centennial convention in this year 1937 should be held there.

The first house built by the congregation was a one-room brick structure. As the needs of the church grew, more commodious quarters were sought. In 1893 a fine stone structure was erected at the present location, during the pastorate of John S. Shouse.

The increasing attendance at Christian College and the university and the expanding influence of the Bible College of Missouri brought the church face to face with the problem of providing adequately to meet the needs of those making the Christian Church their home. The necessity for larger building facilities inspired a campaign for a new building early in the twenties and appeals were made over the state for assistance. It was finally decided that since the building already in use was so substantial and so well situated, midway between Christian College and the university, an educational plant by the side of it would be the most advantageous, and under the leadership of Carl Agee it was erected and dedicated December 8, 1929. With the co-operation of the state society, directed by the present pastor, C. E. Lemmon, a student worker has been maintained and a program making possible the enlistment of every student in some phase of Christian work is carried on. Mrs. Richard Crouch (nee Miss Vera Rutter), the first worker, was succeeded by Mrs. Alice Gadd Sorrell.

The Columbia church has been served by able ministers through all of its history. In the beginning, when it was just a preaching point, it heard all of the rugged pioneer preachers. From the coming of T. M. Allen reports from Columbia appeared in the *Millennial Harbinger*, the *Christian Pioneer*, and other journals, recording visits and additions nearly every month in the year. In 1844 Samuel S.

Church reported that he had just begun his work there. In 1847 D. P. Henderson came and served five years. J. W. Mountjoy, one of the beloved younger preachers, had a successful ministry of four years, beginning in 1867, which was renewed again in 1882 and ended with his untimely death in 1886. In the last forty years seven pastors have served from five to ten years: C. H. Winders, M. A. Hart, W. M. Haushalter, Carl Agee, and C. E. Lemmon. The atmosphere of the Bear Creek meeting still pervades this center of Disciple history.

CHAPTER XII

OUR COLORED BRETHREN

From the beginning until after the Civil War there is no record of separate Negro churches. Slaves were permitted to be members of white churches and attend the regular services. When the old Libertyville church was built a gallery was provided for the slaves. In the list of members of the old Salt Creek church, in Howard County, are names recorded: William (a black man), in 1825, Oliver (a black man), in 1828, Clarissa (a black woman), Jake (a black man), Ned (a black man), Sam (a black man). The writer well remembers a venerable couple who were members of the First Christian Church, in St. Joseph, and always sat in the back seat on the right-hand side. No one ever presumed to sit in their seats, and they were respected and loved by the whole church. Sometimes special services were held for the colored folk. J. R. Weaver, of Ozark, held Sunday school in the morning for white people and in the afternoon for colored folk.

The issuing of the Emancipation Proclamation changed completely the status of the slaves, granting them equal rights of citizenship with their masters. This made it seem advisable that churches of colored brethren should be organized, and that they should be taught to act for themselves and to assume the responsibility of evangelizing their own people. The white churches of Disciples in North Carolina recognized this and in their state meeting in 1868 passed the following resolution: "Resolved, That we recommend to the churches composing this conference, that where they have a sufficient number of colored members to form an independent organization, they allow them to do so, if they desire it, by

giving them letters of dismissal for that purpose. That we deeply sympathize with the colored people with reference to their spiritual welfare, and that we willingly teach them the gospel of Christ in its purity when opportunity admits."¹

The disturbed condition of the church in Missouri precluded the possibility of an early consideration of the organization of colored churches. D. T. Wright, in his "Remarks" on the state meeting in Chillicothe in 1864, said: "The meeting was not as largely attended as desired, owing no doubt to the unsettled and distracted condition of the country, but the zeal and devotion of those in attendance were not in the least abated."² The long and involved discussion following that meeting, on the right to hold such meetings and to have missionary societies, kept the churches from any effective co-operation for more than five years, so that they hardly could be expected to engage in organizing Negro churches. Data concerning the beginning of separate churches are not available, but the published report of the Fourth Annual Christian Missionary Convention of the Colored Brethren in Missouri and Kansas, held in Lexington, Missouri, in 1877, definitely indicates that there were enough churches in 1873 to make possible an annual meeting.

The minutes of this meeting show a well-ordered program. Each session began with social worship for a half hour. The minutes of the previous session were read, matters concerning the good of the churches were discussed, reports from evangelists were received, any difficulties needing adjustment were received and a committee appointed to seek a solution. The action on one question is significant and might profitably be considered by the white brethren. The minutes read:

"The report from the church at Hannibal, handed in by H. C. Scholl, was very imperfect. It was refused on the

¹A History of the Disciples of Christ in North Carolina—C. C. Ware, p. 224.

²Christian Pioneer, October, 1864, p. 386.

ground that he was not the pastor of the church and had no right to report it, William Wilburn being the pastor. After much discussion by different members of the convention a committee was appointed to consider and adjust the difficulty, both parties promising to abide their decision. The committee reported as follows:

“The committee appointed to settle the difficulty between brethren H. C. Scholl and William Wilburn would respectfully submit the following: We have heard the statements of both parties, and also from others, which we have good reason to believe to be true. We therefore, in harmony with the teaching of God’s word, decide that William Wilburn was right in his statements, and that H. C. Scholl was wrong in allowing the church to employ him in its condition, seeing that it would create division and strife.

“After the committee reported, Brother Scholl most humbly confessed his wrong, and asked the convention to forgive him. The forgiveness was granted heartily amid many tears. The occasion gave warning to others not to interfere with churches under the charge of other ministers.”

A motion was passed to send a delegate to the convention of “our white brethren.” “Elder J. D. Orr, being known throughout the state and popular both with the white and colored brethren, and being qualified for the mission, was selected as said delegate.”

The statistical table showed: “Thirty churches were represented in the meeting, twenty-five of which are in Missouri, and the remaining five in Kansas. They contain a membership of 957. There are eighteen pastors devoting their time to the work, more or less. They have fifteen Sunday schools, numbering 426 in all.”³

A few weeks before this convention met, J. H. Duncan, pastor in St. Joseph, wrote a personal letter to Mr. Garrison,

³The Christian, October 18, 1877.

editor of *The Christian*, in which he gave a detailed account of work done by the evangelist of the colored brethren and closed with an appeal on their behalf. "From the above facts we see that our brother has not been idle, and that his labors have not been in vain. But he has accomplished this work at a great sacrifice to himself and family, sometimes being compelled to take the earnings of his wife, at the washtub, to pay traveling expenses. Brethren, he and his work both merit our help. Will not the white brethren remember the poverty and inability of our colored brethren and cheerfully lend them some assistance? He has not asked me to say this, but I thought it was due him."⁴

J. D. Orr was received at the convention of the white brethren that year and invited to make a statement regarding his work. A collection was taken for his work which amounted to \$34.95. He appeared at the convention the next year and was received in the same way. In 1879, when the convention met in Liberty, a committee of three was appointed "to confer with our colored brethren assembled in Kansas City, and to report as soon as convenient to this convention what aid, if any, should be extended to them." The committee reported back that the colored brethren were planning to put A. B. Miller in the field as an evangelist and would like help to do it. The convention voted to provide \$150 to be paid \$12.50 a month, to be withdrawn at the discretion of the state board.

From time to time reports appeared in *The Christian* of the progress of the work. In January, 1880, A. B. Miller reported from Columbia: "I have been in the field ever since January 10, 1879, and have received \$46.60, and my traveling expenses were taken out of it." He visited Jonesburg, Unadilla, Madisonville, Frankford, New London and Hannibal. H. C. Scholl, in 1882, had preached for the colored

⁴Ibid., August 7, 1877.

brethren at St. Joseph for several nights and reported good prospects for successful work. E. F. Henderson reported his second year's work at Columbia—26 added, 20 of them by faith and obedience, organized and officered with 72 members. Wm. Hancock reported for Hannibal and Union Hill. He visited the church in Paris in 1883 and found it in "a general state of prosperity." L. M. Scholl and E. F. Henderson organized a church in Moberly with 12 members. At the Missouri state convention at Moberly in 1880 a resolution was passed as follows: Resolved, That the mission of S. R. Jones of Mississippi, in behalf of the educational and Christian interests of colored people of the South, has our deepest sympathy, and that we commend him and his mission to the brotherhood, and take a collection."

In November, 1887, E. F. Henderson made an appeal through the papers for assistance to establish a school for the colored brethren. None of the preachers were college trained and while other states had schools for the colored brethren Missouri had none. Two ladies in Sedalia had offered to give the equivalent to \$3,000 for this cause. The convention referred the matter to the state board for investigation, but it went on record as recognizing our responsibility to our colored brethren as a first claim and expressed the conviction that a larger investment in this cause would bring larger returns. Assistance to the amount of \$100 was given that year to the church in Kansas City. An impassioned appeal was made "To the Convention of the Christian Church (White) of Missouri, From the Convention of the Christian Church (Colored) of the State of Missouri," in 1893, for help to acquire property in Lexington, for the establishment of a school. They needed help to raise \$500 for a first payment. The convention voted "to lend their influence to the colored brethren, to the extent that they would suggest to the Board of Church Extension the thought that

an investment of that kind would be both wise and prudent.”⁵ The next year the convention, although expressing the hope that the establishment of a school in this state might soon be realized, added: “We earnestly recommend that, at present, our colored brethren rally to the support of our Bible school at Louisville, Kentucky, send all the consecrated young men they possibly can to this excellent school already established, thus enabling them to increase the number and efficiency of their ministerial force in Missouri much sooner than if they should wait to establish a school of their own here in our state.”

In 1900 the state of the work of the colored brethren was reported deplorable. They were losing some of their churches and others were dying. T. A. Abbott, state secretary, and J. P. Pinkerton attended their state meeting and worked out with their state board a plan of co-operation by which it was possible to assist three men the next year. J. Hughes was kept in the field for six months and then sent to Columbia to save the church there, which was accomplished. R. L. Winn was assisted in Hannibal and C. H. Poindexter was sent to hold a meeting at Vandalia, which resulted in organizing a church. The Christian Woman's Board of Missions had contributed \$100 and was asked to increase it to \$200. The Board of Negro Education and Evangelization had given \$50 and the churches themselves had given \$49.08. The convention voted to continue the plan on a larger scale.

From 1914, as long as the proceedings of the Missouri Christian Missionary Society were published in pamphlet form, they carried a report of the committee on Negro work. A small contribution was being made, under the direction of the state board and state secretary. The women's work was being fostered and their contribution continued. The state secretary was instructed to attend the conventions of the

⁵The Christian Missionary Magazine, October, 1893.

Christian Church Convention (colored) and keep in touch with their work. At the present time twenty-three churches are reported in seventeen counties. These have a total of 1,410 members, with 820 enrolled in Bible schools and 212 members of women's missionary societies. Among the names appearing most frequently in the early years were E. F. Henderson, J. D. Orr, William Hancock, William Wilburn, and A. B. Miller. In recent years William Alphin, formerly pastor in Kansas City, but for the past nine years pastor of the Centennial Church in St. Louis, has been recognized as a leader. He passed to his reward a few weeks ago. Our colored brethren have carried on heroically with limited resources. They have a wide field in which to serve and a ripe harvest to reap.

CHAPTER XIII

BY-PRODUCTS OF CO-OPERATION

MISSOURI CHRISTIAN LECTURESHIP

The main purpose in co-operative efforts among the churches was to preach the gospel, to share Christ with those who did not know him or had not accepted him as Savior and Lord. It was like the ever recurring note of a symphony. It throbbed through every sermon. But human life is not static. It is played upon by many forces, under many changing conditions. The passing of the years witnesses changes and each generation faces new experiences. It is but natural, then, that thought-forms should change, and methods of approach should differ. The annual meetings, county, district, and state, brought together groups of preachers who discussed the needs of their common cause and ways of presenting them. By the close of the Civil War a group of younger men, some from Bethany and Transylvania, and some from Christian University, had arisen who were interested in the discussion of questions that were being discussed in the world about them and they felt the need for an open forum for discussion, which the missionary gatherings of the church did not provide.

G. A. Hoffman says, "Another important association which began at this time was a ministers' meeting or preachers' institute. It was held at Warrensburg in 1873 and in Kansas City in 1874. Also at Moberly, May 19, 1874. These institutes became schools to ministers. They had a tendency to draw ministers together in thought, which was greatly needed."¹ The meeting in Moberly organized a Preachers' Institute and passed a resolution that a committee of three be appointed to arrange for another meeting and to prepare

¹Hoffman's Manuscript, p. 99.

a program.² The meeting was held in 1880 at St. Joseph, June 22-24. This was the predecessor of the Missouri Christian Lectureship.

Alexander Procter had endeared himself to the churches as well as to the preachers of the state, and was regarded not only as a clear thinker but as a teacher of ability and power. A self-appointed committee, consisting of M. M. Davis, J. W. Monser, J. H. Hughes, and J. A. Lord, consulted Mr. Procter and requested that he deliver "ten or more sermons on such themes as are vital to the preacherhood of the state." They found him not only willing but anxious to be of service and accordingly they called a meeting to be held at Holden, July 25, 1881. It was hoped that out of this meeting would grow a permanent organization, having in view the employment of representative men, to deliver an annual (or semi-annual) course of lectures or sermons "on such subjects and at such places as the preachers assembled may determine."³

Mr. Procter, following his habit, did not write his sermons, but they were reported in longhand by J. W. Monser, and revised by Mr. Procter. They were published in *The Christian* between August 21 and December 15. Some of the titles were: "Jesus Is Christ"; "The Authority of Man Above That of an Organism"; "Jesus' Testimony to Truth"; "When That Which Is Perfect Has Come." They were referred to as "the first course in the Missouri Christian Lectureship."

The first published volume was entitled "*The Missouri Christian Lectures*, delivered at Sedalia, Missouri, in July, 1882." The preface stated: "This society has for its leading purposes the investigation, by means of carefully prepared lectures and extemporaneous discussions, of critical questions relating to the Bible and Christianity, and a study of such

²The Christian, June 4, 1874.

³The Christian, July 21, 1881, p. 8.

practical subjects as are calculated to lift us up to a higher standard of Christian excellence."⁴ Each year one or two men well known to the brotherhood were invited as guest speakers. Among them were D. R. Dungan, Isaac Errett, Charles Louis Loos, J. W. McGarvey, B. J. Radford, I. B. Grubbs, H. W. Everest, and F. D. Power. The majority of the speakers were Missouri preachers, and all of the lectures were subject to discussion. It was said by one of the most active supporters that if any preacher was under suspicion of being unorthodox, he was given a chance to state his views, but he must be prepared to defend them against all comers. The lectures were published until 1891. The meeting for 1897 was held at Centralia. D. R. Lucas, of Indianapolis, was guest speaker. The meeting was well attended. The announcement of the meeting carried a proposal to organize a state ministerial association, which should "do the work now being done by the old association, and in addition thereto, to publish a list of all of the preachers in good standing in the state, no name being admitted to this list behind which the association is not willing to stand with full endorsement."⁵ The organization was effected at the state convention at Trenton in October that year. It continued for a number of years with varying success. The multiplying of meetings which demanded the attention of the ministry tended to decrease the interest in the association. For a number of years it met the day before the state convention, and for a year or two it has been held in connection with Religious Emphasis Week at the state university. For some years a Ministerial Retreat was held in the Seventh District at Camden Point and provision was made for preachers and their families, using the Missouri Christian College buildings. The most recent expression of a desire for intellectual and spiritual

⁴Missouri Lectureship, Vol. 1.

⁵Christian Missionary Magazine, April, 1897.

fellowship is the Ministerial Association Retreat, which was held this year at Fulton, at William Woods College.

The influence of the Missouri Christian Lectureship was felt for many years, and over a wide territory. One of the originators of the national congress, J. H. Garrison, who presided over its first session, had been one of the lectureship's promoters for nearly two decades. The persistence of state ministerial associations, retreats and such gatherings indicated a need which only comradeship and intellectual and spiritual fellowship could supply. As "Iron sharpeneth iron, so man sharpeneth the countenance of his friend."

MINISTERIAL RELIEF

The preaching of the gospel never has been a lucrative task. Its compensations have not been in material things. The pioneers received very little remuneration for their services. The people to whom they preached had very little to offer. They could "sleep 'em and eat 'em," but that was about all. Some acquired farms by settlement or for a nominal sum and were able to care for their families in comfort. Others gave the best they had, and when age overtook them, went to live with their children or suffered in silence. It was when the third generation began to see the privations endured so courageously by their predecessors that the churches were appealed to for help for those heroes of the Cross who were without the comforts of life. G. A. Hoffman appealed through *The Christian* in August, 1881, for an "old ministers' pension fund" to be established in the state to aid those needy veterans of the Cross. At the state convention in Hannibal, in 1883, the committee on "Fund for Superannuated Preachers" made a report which was discussed and adopted. It said: "We recommend: First, That a board of three trustees be appointed by this conven-

tion who shall hold in trust any bequests or funds contributed for this purpose and shall disburse such gifts or contributions to relieve such cases of need as their wisdom may direct.

“Second, That all the churches take up a contribution on the first Lord’s Day in November of each year, and that the preachers of the state give one-half of 1 per cent of their salaries for this purpose.

“Third, That all moneys or other property placed in the hands of the board shall be profitably invested by them, and sacredly held for the above named purpose.

“Fourth, That the interest and one-half of the gifts or donations of any year may be used in giving relief to those worthy and in need, but in all gifts there shall be at least one-half added to the principal to become a permanent fund.”

WILLIAM JARROTT

R. M. MESSICK

G. A. HOFFMAN

At the convention the next year the Treasurer of the Fund reported \$153.50 out of which \$50.00 had been given to one person, leaving a balance of \$103.50. After an impassioned appeal to the convention, a contribution of \$215.92 was added to it.

The fund increased from year to year. In 1885, \$150.25 had been invested in building association shares, which were yielding an income. In 1889 it was voted that the committee give bond for the proper care of the funds. In 1890 it was voted to make the treasurer of the state board the custodian of the funds. In 1892, for the first time, the terms on which one might apply for help were specified as follows: “That the conditions on which one may become a beneficiary of this fund shall be, that he shall be in good standing in the church, and not less than sixty years of age; shall have been engaged not less than twenty years in the ministry; and that the

state board, by whose order the money shall be paid out, have satisfactory evidence that he is worthy. Widows and orphans of ministers should also be aided.”⁶

The convention meeting at Independence in 1896 passed a resolution, since the Board of Ministerial Relief had been organized to cover the whole brotherhood, that the Ministerial Aid Fund of Missouri be turned over to it. Nothing was done about it during the year, and the convention in 1897 repeated the resolution. At the next convention the report showed it had been done. The amount totaled \$1,025, \$800 of which became a part of the Permanent Fund to be known as the Missouri State Fund. The report was accompanied with words of commendation for the “generous sacrifice of time and money on the part of the honored secretary, A. M. Atkinson,” and an urgent appeal to the churches “never to forget the veterans of the Cross who have worn out their lives in the service of the Master.”

CHRISTIAN BENEVOLENCE

Of all the appeals that tug at the heartstrings of humankind, none are more powerful than the needs of helpless children and indigent old people. They represent the extremes of life's span, the one just beginning, with unknown possibilities before it; the other upon whom the lengthening shadows foretell the setting of the sun. And yet their care has been one of the last causes to awaken an interest upon the part of the church.

Like the Bible school work, which started under the fostering care of a few godly women, the benevolent work of the Disciples was begun by the interest of one devoted woman. One of its early advocates says: “Vivid in my memory of the first steps in accomplishing this is the staunch character of

⁶Ibid., January, 1892.

Mrs. M. H. Younkin, the true founder of the work. Tireless, she went up and down the land—as much as a woman could in those days—preaching the gospel of help for the needy. From house to house, from church to church, day after day she went, urging co-operation in organizing for benevolent work. It was with Mrs. Younkin that a few of us went to the office of B. W. Johnson, one of the editors of *The Christian-Evangelist*, seeking his advice and encouragement in our endeavors. His gracious, helpful advice and fervent prayer at that time were a tower of strength to us.” The others in that meeting were Mrs. J. H. Hansbrough, Mrs. J. H. Garrison, Mrs. Sophia Kern, and Miss Sue Robinson. The burden upon the hearts of these consecrated women was to provide “a home for such as should need its care.”

The plan was to enlist individuals and churches to take membership, and the fee was set at \$5.00. Mrs. Younkin traveled at her own expense in Missouri, Illinois, and eastern Kansas, and the point of approach was the Aid Society. The church at Abilene, Kansas, was the first to take membership by paying the fee. The four churches in St. Louis were canvassed and \$119.25 was pledged, besides pieces of furniture and other necessary articles that were offered. By February, 1889, they were ready to open a “Home” and had rented a house on Bayard Avenue, St. Louis, for \$25.00 a month. A mother had appealed to Mrs. Younkin for help to care for her three children, but by the time the house was ready, relatives had come and claimed the children, and so the Home opened with no children in it. However, a mother with one child came from St. Joseph, to serve as cook, and so the Home had one child. The total of its funds on hand was \$301.15. Four orphan children, whose mother was dead and whose father had recently been killed, were on the way from

¹World Call, July, 1936, p. 17.

Houston, Texas, and arrived in a few days, and from that day to this it never has been without children, and its beneficent work never has ceased.

What an intriguing field for study is here! What human interest stories could be written out of the experiences of fifty years! A little babe, wrapped in a newspaper, found in bushes by the roadside, warmed, fed, dressed and placed in a Christian home to be cared for and loved and given a chance. A mother with a family left penniless, sheltered and given work to care for her children and send them to school. A group of children knowing only the restrictions of the city given an outing for two weeks in homes in the country, where new friendships are made, perhaps to abide through life.

The beginning was very modest. The receipts the first year were \$86.76, Mrs. Hansbrough said, "but it seems to me as I think of it now, we were not especially looking for money then. Our efforts were to lay a good foundation in plans and to get our people interested in the need of this work. We had not the experience of any like association to guide us. There was no national benevolent association in any church body. We were pioneers in this work."⁸ In 1891 no reference was made to the Orphans' Home in the convention, but in 1893 the secretary said in his report: "I am glad to say that over \$3,000 has been given for the maintenance and \$8,000 for building and grounds of our Orphans' Home in St. Louis." In 1897, \$6,000 was given for maintenance and a new department—home finding—was created and J. M. Tension was put in charge. In 1904, Mrs. J. H. Garrison reported that \$70,000 had been given during the current year, and she felt justified in asking for a full hour to present the

⁸Ibid.

cause at the next convention. Thus from year to year the work expanded, and yet it never was able to meet the demands upon it.

Through the beneficence of R. H. Stockton during his lifetime and from his estate after his death the present fine Home and hospital on North Euclid Avenue have been built and maintained and will continue to be maintained, through the gifts of the churches, to care for the needy children who are constantly knocking at its doors. When the Benevolent Association was incorporated to take care of the property entrusted to it, it could not confine its work to Missouri alone. Other regions had similar needs and so it became the National Benevolent Association of the Christian Church. The one home has expanded to become six. Nor could benevolence be confined to children. The appeal of the aged became very urgent. The first Home for the Aged was opened in St. Louis in 1900. In 1901 it was moved to Jacksonville, Illinois. Now there are seven such homes. The Benevolent Family July 1, 1936, numbered 854, and almost as many children and aged had to be turned away for lack of room.

Two men rendered notable service as secretary of the National Benevolent Association: J. H. Mohorter came from a pastorate in Pueblo, Colorado, in May, 1906, and served until June, 1929. Through all of the twenty-three years the burden of the orphan and the aged were upon his heart. At his death F. M. Rogers, a native of Missouri, came from California in 1929 and continued until failing health made it necessary for him to relinquish his responsibilities March 1, 1937, after nearly eight years of service. And who in Missouri does not remember the patient, plodding service of J. D. Dillard, as he visited a picked clientele from year to year to receive their contribution to the work! Many women have

served on the board and as matron. Out in front of all stands Mrs. Younkin, whose passionate zeal made possible the beginning. The matron of longest service is Mrs. Bettie R. Brown, the present matron. Upon this work the benediction of the Master rests. "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

CHURCH EXTENSION

As the spirit of evangelism spread and churches were multiplying rapidly, many of them were not able to build adequate houses of worship. Here was a call for brotherhood fellowship. At the state convention in Canton in 1876 S. K. Hallam introduced a resolution "that a committee be appointed to consider the matter of a Church Extension Fund, and report at the next convention." The resolution was carried unanimously without discussion, and the president, T. P. Haley, appointed J. H. Hardin, John B. Corwine, and S. K. Hallam as the committee."⁹ This was seven years before a committee on Church Extension Fund was started by the General Christian Missionary Convention. The committee reported at Columbia the next year, commending the church extension idea and recommending that it be referred to the General Convention for consideration and action.

The Church Extension Committee continued to report for several years, making the same recommendations, and in 1886 the Committee on Ways and Means "Resolved, That we recommend to the churches of the state that they respond liberally to the calls of the Church Extension Fund, of the General Christian Convention, and that all monies for building churches outside of Missouri be contributed through said fund."¹⁰ When the national convention at Springfield,

⁹S. K. Hallam, *Christian Standard*, July 1, 1905, p. 1039.

¹⁰*Minutes of Missouri Convention*, 1886, p. 23.

Illinois, in 1888 authorized the organization of a Board of Church Extension, and its headquarters later were established in Kansas City, it was but coming back to its native heath.

STUDENT AID FUND

At the convention at Fayette, in 1889, the state secretary, G. A. Hoffman, reported a gain of 60 preachers in the state. He pointed out the need of educating young men for the ministry of the gospel of Christ. As a result of this suggestion, at a session of the young people, it was proposed to sponser a Ministerial Student Aid Fund, and a subscription of \$515 was pledged. A committee, composed of T. P. Haley, Frank W. Allen, and Charles A. Young, was appointed to take charge of the fund and loan it to worthy young men preparing for the ministry, at a small rate of interest. At Warrensburg the next year the committee reported only \$103 of the pledges paid. \$403 were pledged then, but a small part if any was paid. Good resolutions were passed at Fulton in 1891 and at Canton in 1892, but it was also resolved that if the churches did not want to do something worthy the convention dismiss it as one of its enterprises. The reports from time to time showed small increases and some loans, until 1910, when the committee ceased to function.

In the meantime two fine men, members of the Paris Christian Church, Joseph H. Smith and J. C. Fox, left bequests from their estates which totaled \$6,575.70, to be administered as a trust fund by the elders of the Paris church. It was to be loaned "for the support of the gospel and for the education of the ministry." The fund at the present time amounts to about \$12,000. The list of ministers who have been helped by it to secure their education is a long one; some have been among the most prominent in the state, and some are now retired.

CHRISTIAN ENDEAVOR

The Christian Endeavor movement found fertile soil among the young people of Missouri. So rapidly had it spread that there were enough societies in the state to warrant holding a state convention in 1887. The fourth annual convention was held in St. Joseph in 1890. The society in the First Christian Church was organized in March, 1888, and was one of the active hosts of the convention. The week previous, at Missouri Christian State Convention, Endeavorers had a place on the program, and H. A. Northcutt, B. Q. Denham, W. O. Thomas, C. A. Young, and Miss Pennington, president of the Warrensburg society, told about the society. In 1892 W. H. McClain, of St. Louis, an active layman of the Disciples of Christ, was president of the Missouri State Christian Endeavor. He was an able organizer and that year had one of the largest delegations to the international Endeavor convention in New York City, of any state in the country. Our state convention meeting in Canton that year resolved: "That we recognize the Young People's Society of Christian Endeavor as a potent agent for the promotion of Christian union and the training of young workers in the Master's cause; therefore we recommend its adoption in our churches wherever practicable."

An advance step was taken in 1895 when a Committee on the Young People's Society of Christian Endeavor read its report. It said: "No organized religious work commends itself more strongly to us than that of Christian Endeavor, and in it Missouri has made a most excellent record. There are about 275 societies in the state, and seventy-five junior societies. These figures place our young people first in Christian Endeavor work in Missouri." The report made a recommendation "that this convention instruct the State Board of Missions to appoint, at once, a superintendent of Christian

Endeavor for Missouri, and recommend him to the national superintendent." The report was read by F. G. Tyrrell, then pastor of Central Christian Church, St. Louis, one of the most active of the younger ministers in the state. F. R. Stutzman was appointed superintendent, and his report in 1897 showed 481 societies, active and growing. From that time on a definite period was given to Christian Endeavor in every convention.

The program proposed to reach every church, and organize a society where practicable; to enlist them in support of the local church program and of missions, and to inspire the members to volunteer for the ministry and mission fields. The Bethany Reading Course was recommended and societies were urged to form study classes. Claude E. Hill was the second state superintendent and he was succeeded by H. A. Denton. At Carrollton in 1904 he reported 20,416 members in a total of 486 societies. At this convention two full sessions were devoted to Christian Endeavor. H. N. Hunter succeeded H. A. Denton as superintendent and was in turn succeeded by R. E. Alexander, of St. Louis. In 1910 Saturday night was given as usual to Christian Endeavor reports and discussion, and it was decided by the superintendent and committee that that was sufficient time. This was the last separate report published. The next year and the year following, addresses were given on the subject of Christian Endeavor, but there was no separate place on the program. We were in a period of consolidation. The Bible school work had been merged with the state work and the task of carrying it on had been given to the district superintendents. The Christian Endeavor followed the same course.

It would be a difficult matter to appraise the value of the work of Christian Endeavor to the churches of the Disciples of Christ in Missouri. It came at a time when some movement among the young people was sorely needed and it in-

spired and united them in active service in the churches, and helped to cultivate a fraternal spirit toward all religious bodies. Among the charter members of the society of the First Christian Church, St. Joseph, in 1888, were the writer, who has given forty-seven years to the ministry, and Miss Mattie Burgess, who has given forty-five years to missionary service in India. If a complete list could be made, of all those the societies of the Disciples have given to Christian service, what a total of years it would make! Hats off to Christian Endeavor!

CHAPTER XIV

RELIGIOUS JOURNALISM

The value of the printed page always has been recognized as a potent factor in arousing the emotions and determining the decisions of people. The discovery of the art of printing released to all the world the mightiest forces working for its transformation. By means of it man can express his thought for good or evil, unlimited by space or time.

In the pioneer days, to the leaders in particular, it was imperative that books, papers, and tracts should find their way into homes that were so limited in their touch with the outside world. Alexander Campbell, on his trip from Jefferson City to St. Louis, in December, 1852, being forced to seek shelter in a frontier home, had his emotions deeply stirred by the surroundings of the two little girls of the home. "The house consisted of one room, and was well furnished with a few beautiful children, two little girls that were more beautiful than any two of Queen Victoria's princesses; but on inquiry, there was no school or church within four or five miles of their dwelling. I do not remember that I ever more sympathized with two such children, out of my own house, than I did with these. I did not see anything in the form of a book, pamphlet, or paper within the habitation, and I surveyed it with unusual curiosity."¹

When Alexander Campbell began publishing the *Christian Baptist* in 1823 he found subscribers among Disciples in Kentucky, Tennessee, North Carolina, and other states who became residents of Missouri, so that when, in 1830, he succeeded the *Christian Baptist* with the *Millennial Harbinger* he already had a group of enthusiastic subscribers. Likewise

¹*Millennial Harbinger*, 1853, p. 137.

when Barton W. Stone began publishing the *Christian Messenger* at Georgetown, Kentucky, in 1826, and then transferred it to Jacksonville, Illinois, in 1835, he found many subscribers among Missouri churches. These two publications influenced the churches of Missouri for nearly three decades, before there was a paper published on Missouri soil. D. P. Henderson became associate editor of the *Christian Messenger* in 1843, and continued until it ceased in April, 1845, after the death of Father Stone. In 1852 Henderson became associated with the *Western Evangelist*, published first at Mount Pleasant, Iowa, and then moved to Fort Madison, under the name *The Christian Evangelist*. It had quite an extended circulation in Missouri and carried reports of conventions and other news. D. P. Henderson's connection with it ceased in 1858, but the paper continued under the editorship of Daniel Bates and Aaron Chatterton.²

John R. Howard was an able writer and a persistent starter of papers. In 1842 he started the *Bible Advocate* at Paris, Tennessee, which was his second venture. In 1847 he moved it to St. Louis and united with the staff of the former *Christian Messenger*, under the title *The Christian Messenger and Bible Advocate*. This was the first publication of a paper of the brotherhood in Missouri. Referring to it the *Millennial Harbinger* said, "That most excellent periodical, the *Bible Advocate*, has been located in St. Louis and connected with the *Christian Messenger*, with an increased editorial corps and under most favorable auspices. . . . This periodical will, we are confident, be an important auxiliary to the cause of truth in Missouri and wherever it may circulate, and we hope it will meet with ample encouragement from the brethren."³ Contrary to these good wishes the support was not forthcoming and after four years, in 1852, publication ceased.⁴

²The *Christian Evangelist*, 1858.

³*Millennial Harbinger*, 1847, pp. 117, 536.

⁴*Ibid.*, 1851, p. 279.

The next attempt at religious journalism in Missouri was the *Christian Pioneer*. John R. Howard again entered the field at Lindley, in Grundy County. The first issue was June, 1861. He was the editor and David T. Wright was printer and publisher. The salutatory announced that it would be a journal devoted to the Reformation to restore primitive Christianity. It would publish articles calculated to build people up in the most holy faith. "We shall endeavor to keep our readers posted upon the progress of the gospel and success of the cause, by giving them the usual religious news; and to publish obituary notices; . . . and to keep politics, of every sort, and personal controversies among brethren, calculated to engender strife and ill-feeling, out of our columns."⁵ J. R. Howard was a consecrated, able man. His articles attracted wide attention and support began to come in. In August he announced that Mr. Wright would be not only publisher, but co-editor as well. The name of Howard was carried as leading editor until 1865, although he had moved to Paducah, Kentucky, in 1862. He continued to write articles which were published over his signature until 1864, when he severed connection with it, saying that it was not fair to David Wright, nor the subscribers, that he should be considered editor, when he merely was a correspondent.

The publication office was moved from Lindley to Trenton, and the issue of November, 1863, was printed there; but a devastating fire in Trenton, January 11, 1864, destroyed the plant and all its records. Mr. Wright went at once to Chillicothe and received such encouragement that he bought a printing plant, and Chillicothe became its home until it ceased publication in 1870. It became necessary to make an appeal not only for funds but also for names of former subscribers, as all lists were lost. The paper continued in pamphlet form until 1866, when it appeared in quarto size, and in 1867

⁵*Christian Pioneer*, Vol. 1, No. 1, p. 4.

it was changed from a monthly to a weekly, retaining the same size, but with fewer pages. With the issue of April 8, 1869, at the urgent request of many of its subscribers it assumed the size and form of a newspaper, and so continued until it merged with *The Christian* in 1870.

David T. Wright was an humble, consecrated, self-sacrificing man, frank in stating his views, but kindly and considerate of those with whom he differed. The paper under his management rendered widespread and permanent service in the turbulent times during and following the Civil War. It counselled peace among brethren and strove to direct the attention of its subscribers to building up churches and fostering a brotherhood, all at great personal sacrifice by the editor. He did all of the work himself, with the assistance of his family, and counted his own labor given for the cause of Christ. In an announcement in 1864 he said, "True, we have lived hard, deprived often of many of the comforts and actual necessities of life, but our labors and sacrifices we know have not been in vain. We shall receive our reward, which will be of far more value to us than all the emoluments of life."⁶

The Pioneer had filled a useful place among the churches, particularly of Missouri. It advocated co-operation among them, and withstood the attacks of those, particularly Jacob Creath, Jr., who spoke against holding missionary conventions. Yet there was no rancor in the editorial replies to those who differed from its policy. It was thought by some very prominent brethren that too much space was given to such arguments and that another paper was needed, pursuing a different course. Accordingly, *The Christian* was started in Kansas City, in 1870, with an editorial staff consisting of G. W. Longan, Alexander Procter, T. P. Haley, A. B. Jones, George Plattenburg, and B. H. Smith. Lack of experience,

⁶*Ibid.*, Vol. 4, No. 7, p. 263.

lack of money, and lack of subscribers all contributed to make its existence short and its failure certain. G. W. Longan afterwards writing about it said, "The fact is, as I now believe, that a more delectable company of innocents never embarked on such an enterprise. . . . We had a large faith and that was our whole stock in trade. . . . It was in the nature of things that our enterprise should scarcely succeed.'"

J. C. Reynolds and J. H. Garrison, who published the *Gospel Echo* at Macomb, Ill., were approached with a view to consolidating with *The Christian*. The two papers were united and moved to Quincy, Ill., and published as *The Gospel Echo and Christian*. After two years it was decided to move to St. Louis. This proved to be a fortunate decision, as there was then no paper published in Missouri. *The Christian Standard*, edited by Isaac Errett, liberal leader of the brotherhood, and the *American Christian Review*, edited by Benjamin Franklin, conservative leader, were circulating in the state, but there was no paper published in this center of Disciplesdom. Later *The Evangelist*, which had been moved to Chicago, with B. W. Johnson and B. J. Radford as editors, was united with *The Christian*, of St. Louis, and took the name *The Christian-Evangelist*, with J. H. Garrison and B. W. Johnson, editors, and under that name it continues to serve the churches, not only of Missouri but of the whole brotherhood.

A number of religious journals have been started in Missouri from time to time, and have rendered good service in the field attempted, but they have finally ceased or been absorbed by a larger paper. One of these was the *Church Register*, edited and published by J. C. Creel, first at Richmond and later at Plattsburg. After thirteen years it was bought by *The Christian-Evangelist* and published for a year as *Central Christian Register*, but finally it became a part

¹The *Christian-Evangelist*, January 21, 1904, p. 85.

of *The Christian-Evangelist*.⁸ The State Missionary Society has at various times published *The Christian Missionary Magazine*, *Missouri Christian Message*, *Missouri Message*, sometimes quarterly, sometimes monthly; always they were given up because they were not self-sustaining. J. H. Jones edited and published *The Ozark Call* in the Third District and J. B. Weldon started *Our Task* in the Sixth District and it was edited and published by his successors, J. H. Stidham and George L. Peters, until the revival of *Missouri Message* made district papers unwise, and they gave way to the organ of the larger field.

The Missionary Advance, the means of publicity of the women's missionary work, was started by Mrs. H. A. Denton and Mrs. L. G. Bantz in 1906. It is published quarterly and is now in its thirty-first volume. "It was first sent out by subscription. Later, in order to increase its scope and at the same time to reduce the work of the general secretary in handling, it was decided to increase the asking for state development from sixty cents to one dollar per member and mail all copies free to the president for distribution to the local groups. The item for printing is carried in the state budget. This plan for circulation is most satisfactory, relieving the state secretary and field workers of subscription promotion and the details involved therein."⁹ Its intrinsic worth and the method of financing it are reasons for its continued existence.

Every religious journal has been published at great sacrifice by those who attempted to establish it. When D. T. Wright, who never made more than a living out of his ten years publishing *The Pioneer*, announced the paper would have to suspend unless subscribers would come to the rescue, a large number of prominent preachers made appeals through

⁸Central Christian Register, Vol. 15, No. 16, p. 2.

⁹Fifty Golden Years, p. 69.

the paper for support to save it. When J. H. Garrison, A. F. Smith and J. H. Smart were trying to establish *The Christian* in St. Louis, they spent hectic days and nights, fearing lest they could not publish another issue. Their suffering was not as appealing as service in a mission field, but it was just as keen and devastating. At such cost has our heritage of religious journalism come.

A word should be said about establishing a brotherhood publishing house. From the beginning we have been as free to establish a paper, print a tract, or publish a book as to hold a meeting or organize a church. Alexander Campbell led the way and published not only a magazine, but debates, addresses, and hymnbooks. So when *The Christian* was acquired by the *Gospel Echo* and moved to Quincy, Ill., it was realized that if it expanded it must have financial backing, beyond what the subscriptions would yield. O. A. Burgess suggested to J. H. Garrison that Chicago would be a good place to embark on such an undertaking and progress was made toward securing stock in a publishing company; but the fire of 1871 destroyed not only the property of citizens but also the dreams of a young editor of establishing a publishing house in that city. Then his eyes, as after events showed, fortunately, were turned in the direction of St. Louis. A solicitation campaign for the sale of stock was begun, with J. C. Reynolds in the field, and as a result "the Christian Publishing Company was organized in St. Louis in December, 1873, with an authorized capital stock of \$50,000."¹⁰ *The Christian*, in an editorial April 2, 1874, said, "It affords us great pleasure to announce the completion of the capital stock of the Christian Publishing Company." The first difficulty had been met. The future was roseate with promise. They had bought a printing plant, for which they expected to pay with a 5 per cent assessment on the stock, only a small part

¹⁰The Christian-Evangelist, January 1, 1885, p. 3.

of which had been paid. Then the panic came and they were faced with ruin. They had a strenuous week trying to raise money, and Saturday afternoon was the zero hour. A. F. Smith, Mr. Garrison's associate, recalling it, said, "Our darkest day was Saturday; if we could meet our obligations in bank before three o'clock, the battle was won. It was the last minute of the last hour when I took up our notes. It was a race with ruin, but we were swifter.

"When I returned to the office and told Brother Garrison that we were successful, his haggard face hardly changed, and he only said, 'I must go to my wife.' This was truly right, for in those dark hours of absence, his second son was born. I went to my room and threw myself on the bed without undressing. The tension of a sleepless week was broken, and I did not awake until the Lord's Day's sun was shining in my face. To my great astonishment I found my head sprinkled with gray hairs. These I have cherished as mementoes of the panic."¹¹ The company had scarcely recovered from the panic when a devastating fire destroyed its plant, printing presses, book shop and editorial rooms. The majority of the stockholders felt that there was no use of continuing, but not so the editors. They had whipped the panic and they refused to be whipped. J. H. Smart was called to be business manager in December, 1875, and continued until 1885. The editors not only wrote, but they addressed and mailed the papers. And the business grew. In 1882 *The Evangelist* was edited at Chicago by B. W. Johnson and B. J. Radford and was published by the Central Book Concern, of which F. M. Call was manager. It joined *The Christian*, published at St. Louis by the Christian Publishing Company, with J. H. Garrison and J. H. Smart, editors. The union brought not only the two papers together, but also the two publishing houses, retaining the name Christian Publishing Company,

¹¹Ibid., January 21, 1904, p. 86.

and retaining F. M. Call as manager. The business thrived under his management and he continued at its head until 1899, when R. P. Crow succeeded him. The business continued to expand and in 1904 it purchased a lot and erected a building suitable to its needs at Beaumont and Pine Streets, with ground enough adjacent to it to permit expansion as the needs grew.

For some years there was agitation for a brotherhood publishing house. It was proposed at the International Convention of the Disciples of Christ at Norfolk in 1907. R. A. Long, of Kansas City, wealthy and interested layman, took it up. It appealed to him as a desirable move. To consummate it he purchased the Christian Publishing Company at a cost of \$404,307.95 and transferred the property to the corporation that was chartered by the state of Missouri as the Christian Board of Publication. "The charter requires that the affairs of the Christian Board of Publication shall be administered in the interest of the Disciples of Christ by a board of thirteen trustees. The net profits can be used only for increasing the ability of the house to serve, or as dividends for missionary and benevolent work."¹² The work has gone steadily on, the plant has expanded until it is recognized as one of the best publishing houses in the Middle West. Books, Sunday school supplies, Young People's literature, as well as *The Christian-Evangelist* come from its presses every week; and its dividends enrich the treasuries of the missionary and benevolent societies.

J. H. Garrison was the dean of all our editors. He served as editor-in-chief for forty-three years and editor emeritus for twenty years. Paul Moore, W. E. Garrison, and a long list of assistants contributed to the success of the paper while the number of editorial writers and correspondents is legion.

¹²Ibid., January 20, 1927, p. 157.

On Dr. Garrison's retirement, W. R. Warren became active editor. He was followed by A. C. Smither and Frederick D. Kershner. In 1917 B. A. Abbott was called from the pastorate of the Union Avenue Church to assume the editorship, in which capacity he served until sickness compelled his retirement in 1931. Associated with him through all his years of service were Barclay Meador, and, part of the time, W. B. Clemmer and Willard E. Shelton, now editor-in-chief. *The Christian-Evangelist* has maintained the spirit and ideals of its predecessors. Always forward-looking, favoring co-operation among the churches for the building of the Kingdom of God on earth, its columns have been open to all correspondents and the most searching criticisms have been treated with courtesy.

CHAPTER XV

MISSOURI DISCIPLES' CONTRIBUTION

The development of the Disciples of Christ in Missouri from a single congregation of thirteen members to a religious body of more than a hundred and fifty thousand members, united in one great plea for Christian unity, has not been accomplished without difficulties. It has had the experience of all great movements that have sought to reform the existing order, of encountering difficulties both from without and within.

Starting with a plea for the unity of all Christians, a plea that is earnestly being emphasized by the whole Protestant world today, and using the New Testament for its rule of faith and practice, there have been times when this body of Disciples seemed not to be practicing what it was preaching. Differences have arisen during these hundred years over policies and practices, and good men, loyal and true, have been arrayed on opposing sides. But, in the language of a recent writer on American history, "One should never mistake the eddies of history for the main current."¹ Some churches have withdrawn over the question of the use of musical instruments or missionary societies, and have remained independent churches. But the great body of the church has gone on enlarging its horizon, and making its contribution to the spread of the gospel at home and abroad.

It would be a real pleasure to pay a tribute to everyone who has had a part in this work. Many have lived and wrought, unknown beyond their immediate circle, whose influence has been felt in distant places because of the lives they have inspired. Their names are legion. The churches they helped to start and foster still teach children and youth

¹The Coming American Revolution, George Soule, p. 71.

because they served. But there are a few names which typify, by the service they have rendered, the contribution which the Disciples of Christ in Missouri have made to the Disciples of Christ in their world fellowship.

The name of Thomas McBride always will be associated with the "planting" of the first churches. An humble, consecrated man, unpretentious, he commanded the attention and won the respect of people everywhere he preached. He pioneered in Howard and Boone Counties, preached one year in Ralls County, then was found in Lafayette County, and finally went to Oregon to finish his life's work in newer fields.

Of all the names associated with the first and second generations, Thomas M. Allen is the most conspicuous. Educated, cultured, capable of sitting as a curator of the state university, or a listener at a church meeting, he commanded the respect of all because of his ability and character. The Disciples of Christ owe more to him for knowledge of their beginnings than to anyone else. He was a preacher of ability, inspiring young men to enter the ministry, and a wise counsellor in every forward movement.

Four names stand out among those of the days of reconstruction and advancement. They are T. P. Haley, G. W. Longan, Alexander Procter and A. B. Jones. All began their ministries here in Missouri and, with the exception of short pastorates in Kentucky by Mr. Haley and Mr. Jones, all gave the strength of their lives to the progress of the work here. All were leaders in organizing the work of the brotherhood. They differed sharply at times as to policies to be pursued, but remained brethren to the end of their lives. All were co-editors of *The Christian*. T. P. Haley gave most of his ministry to St. Joseph and Kansas City, G. W. Longan was evangelist of south Missouri, but most of his pastorates were in the "Upper Missouri" country. Alexander Procter spent a lifetime in Independence. A. B. Jones was an or-

ganizer and executive as well as preacher and writer. He was the first state secretary in the modern meaning of the term. The fruitage of their work has been referred to in the previous pages.

G. A. Hoffman is the oldest person living who has been connected with the state work. As Sunday school evangelist, state secretary and pastor he has more than sixty years of intimate knowledge of the growth of the Disciples of Christ, not only in Missouri, but world wide.

J. H. Garrison was born in Missouri, and although his spirit knew no state, national, or denominational boundaries, his residence, during the active years of his life, was in his native state. His contribution to the growth of the church in devotion, in missionary zeal, in fraternal relations, through the columns of his paper and his personal contacts, cannot be measured. His spirit still lives.

W. R. Warren was born in Lafayette County, in an atmosphere of Disciple traditions. In his childhood he listened to sermons and fireside chats from the noted preachers of the day. The tenets of the forefathers were his daily pabulum. As pastor, teacher, author, secretary of the Centennial Campaign Committee, editor of *The Christian-Evangelist*, the *World Call*, and vice-president of the Pension Fund, he has exemplified the finest teaching of the Disciples of Christ in Missouri.

Stephen J. Corey, successor to A. McLean as head of the Foreign Christian Missionary Society and now president of the United Christian Missionary Society, was born and reared to manhood in Missouri; and although he would refuse to be limited to one state, his life is a symbol of the spirit that actuated the leaders in the state from the beginning. As soon as the General Christian Missionary Society was organized in 1849, motions were made and resolutions

passed in nearly every convention in Missouri urging churches to make offerings to it. The years that have followed have seen consecrated men and women going out from the churches of Missouri into home and foreign fields.

The Disciples of Christ in Missouri face a new day. The record of a hundred years challenges them to be a part of the main current of Christian thought and action, which is bearing the churches in all lands onward toward the unity of the Church of Christ in the world.

APPENDIX

SCHOOLS AND COLLEGES STARTED BY DISCIPLES OF CHRIST

{ Female Academy	1848	Camden	H. B. Todd
{ Female Orphan School		Point	
{ Missouri Christian College			
Irvine Valley Academy	1849	Buchanan County	Henry Henderson
Christian College	1851	Columbia	J. Augustus Wil- liams
Platte City Male Academy	1851	Platte City	
Northeast Academy	1852	Canton	R. A. Grant
Palmyra Female Seminary	1852	Palmyra	Dr. W. H. Hopson
{ Christian University	1853	Canton	D. P. Henderson
{ Culver-Stockton College	1917		
St. Joseph Academy	1855	St. Joseph	E. Davis J. K. Rogers
DeSoto Female Institute	1855	Canton	Mrs. Susan E. Grant
Savannah Collegiate Institute	1855		Joseph Baldwin James M. Ewing Barton Y. Gross
{ Platte City Female Academy	1857	Platte City	H. B. Todd
{ Daughter's College	1870	Platte City	F. G. Gaylord
Bethany Collegiate Institute	1860	Bethany	D. W. Stewart
Troy Christian Institute	1867	Troy	E. V. Rice
Miller County Institute	1868	Spring Garden	William M. Lump- kin
Ralls County Academy	1869	New London	G. H. Laughlin
Woodland College	1869	Independ- ence	W. A. Buckner
Christian Female Institute	1871-72	Lexington	W. A. Buckner
Clay Seminary	1874-75	Liberty	A. B. Jones
Southwestern Christian College	1874-75	Billings	Geo. Sharp
Floral Hill College	1876	Fulton	Mrs. O. A. Carr
Laclede Seminary	1876	Lebanon	
Rockport College	1880	Rockport	Elders Tate and Quick
Plattsburg College	1880	Plattsburg	J. W. Ellis

Holden College	1881	Holden	W. White
Ash Grove College	1884	Ash Grove	J. W. Barbee
Lafayette College	1884	Higgins-ville	L. C. Woolery
Hale College	1887	Dexter	W. H. Hale
Nevada Christian University	1888	Nevada	E. B. Cake
William Woods	1890	Fulton	F. M. Allen
Central Christian College	1892	Albany	E. J. Gantz
Bible College of Missouri	1896	Columbia	
Dexter Christian College	1902	Dexter	A. A. Buxton
Drury Bible College	1909	Springfield	

STATE MISSIONARY SOCIETY

Corresponding Secretaries

1880-1883	A. B. Jones
1884	J. H. Duncan
1885-1889	G. A. Hoffman
1890	J. H. Hardin
1891-1894	G. A. Hoffman
1895-1911	T. A. Abbott
1911-1912	D. Y. Donaldson
1912-1919	R. B. Briney
1920-1930	C. C. Garrigues
1932-	J. S. Mill

STATE CONVENTIONS OF THE DISCIPLES OF CHRIST—PLACES
AND DATES

- *1837 Bear Creek, Boone County, September 22-26.
- *1838 Paris, Monroe County, September 21-26.
- *1839 Fulton, Callaway County, October 11-15.
- *1840 Fayette, Howard County, October 2-8.
- Independence, Jackson County, September 7.
- Louisville, Lincoln County, September 18-23.
- 1841 Fayette, Howard County, September 10-15.
- *Lexington, Lafayette County, October 1.
- *Frankford, Pike County, November 1.
- *Dover, Randolph County, November 12.
- *1842 Bear Creek, Boone County, October 21-25.
- Barry, Clay County, September 30—October 3.
- 1843 Fayette, Howard County, May 26-30.
- 1844 Fayette, Howard County, May 17-20.

*Local or district meetings.

- 1845 Columbia, Boone County, October 17-21.
- 1846 Lexington, Lafayette County, October 16-19.
- 1847 No state meeting.
- 1848 Fayette, Howard County, October 13-16.
- 1849 Paris, Monroe County, October 19-?.
- 1850 Fayette, Howard County, October 25-?.
- 1851 No record.
- 1852 No record.
- 1853 Glasgow, Howard County, October 14-?.
- 1854 Paris, Monroe County, October 5-9.
- 1855 Georgetown, Pettis County.
- 1856 Lexington, Lafayette County.
- 1857 Liberty, Clay County, October.
- 1858 Columbia, Boone County, September 1-?.
- 1859 Glasgow, Howard County, September 1-5.
- 1860 Glasgow, Howard County, August 30-?.
- 1861 Columbia, Boone County.
- 1862 No meeting.
- 1863 No meeting.
- 1864 Chillicothe, Livingston County, May 6-9.
Chillicothe, Livingston County, September 9-12, adjourned meeting.
- 1865 Palmyra, Marion County, May 25-27.
- 1866 St. Joseph, Buchanan County. (Was this meeting ever held?)
- 1867 Chillicothe, Livingston County, October 4-8. Consultation meetings.
- 1868 Columbia, Boone County, September 1-?.
- 1869 Macon, Macon County, September 7-10.
- 1870 Independence, Jackson County, August.
- 1871 Paris, Monroe County, September 5-?.
- 1872 St. Joseph, Buchanan County, August 27-?.
- 1873 Sedalia, Pettis County, September.
- 1874 Mexico, Audrain County, September 1-3.
- 1875 St. Louis, September 7-9.
- 1876 Canton, Lewis County, August 29-31.
- 1877 Columbia, Boone County, August 28-31.
- 1878 Chillicothe, Livingston County, August.
- 1879 Liberty, Clay County, September 3-7.
- 1880 Moberly, Randolph County, August 31—September 2.
- 1881 Mexico, Audrain County, September 3-6.
- 1882 Lexington, Lafayette County, August 29-31.
- 1883 Hannibal, Marion County, October 9-12.
- 1884 Kansas City, Jackson County, October 8-10.
- 1885 Carthage, Jasper County, October 6-9.
- 1886 Marshall, Saline County, October 4-9.

- 1887 Fulton, Callaway County, October 10-13.
- 1888 St. Joseph, Buchanan County, October 1-5.
- 1889 Fayette, Howard County, August 26-30.
- 1890 Warrensburg, Johnson County, October 6-10.
- 1891 Fulton, Callaway County, October 5-9.
- 1892 Canton, Lewis County, October 3-7.
- 1893 Moberly, Randolph County, September 25-28.
- 1894 Columbia, Boone County, October 8-12.
- 1895 Carrollton, Carroll County, October 7-10.
- 1896 Independence, Jackson County.
- 1897 Trenton, Grundy County, October 4-7.
- 1898 Nevada, Vernon County, September 26-29.
- 1899 Jefferson City, Cole County, October 2-5.
- 1900 Moberly, Randolph County, September 17-20.
- 1901 Mexico, Audrain County, October 16-19.
- 1902 Springfield, Greene County, September 22-25.
- 1903 Columbia, Boone County, September 21-24.
- 1904 Carrollton, Carroll County, June 17-22.
- 1905 Marshall, Saline County, June 16-21.
- 1906 Hannibal, Marion County, June 15-20.
- 1907 Sedalia, Pettis County, June 14-19.
- 1908 Kansas City, Jackson County, June 12-17.
- 1909 St. Louis, June 18-24.
- 1910 Jefferson City, Cole County, June 17-22.
- 1911 Cape Girardeau, Cape Girardeau County, June 5-8.
- 1912 Brookfield, Linn County, June 17-21.
- 1913 Fulton, Callaway County, June 16-19.
- 1914 Moberly, Randolph County, June 15-18.
- 1915 Springfield, Greene County, June 15-17.
- 1916 Sedalia, Pettis County, June 13-15.
- 1917 Mexico, Audrain County, June 12-14.
- 1918 St. Joseph, Buchanan County, June 11-13.
- 1919 Carthage, Jasper County, June 10-12.
- 1920 Marshall, Saline County, June 15-17.
- 1921 Jefferson City, Cole County, June 14-16.
- 1922 Poplar Bluff, Butler County, June 13-15.
- 1923 Kansas City, Jackson County, April 17-19.
- 1924 Columbia, Boone County, April 1-3.
- 1925 Joplin, Jasper County, May 5-7.
- 1926 Warrensburg, Johnson County, April 13-15.
- 1927 Chillicothe, Livingston County, April 26-28.
- 1928 Moberly, Randolph County, June 5-7.
- 1929 Liberty, Clay County, June 4-6.
- 1930 Mexico, Audrain County, June 10-12.
- 1931 Springfield, Greene County, June 9-11.
- 1932 Columbia, Boone County, April 26-28.

- 1933 Moberly, Randolph County, June 6-8.
 1934 St. Joseph, Buchanan County, May 1-3.
 1935 St. Louis, April 30—May 2.
 1936 Independence, Jackson County, April 27-30.

SUNDAY SCHOOL CONVENTIONS

(Bible School Conventions)

- 1876 Mexico, May 23.
 1877 Carrollton, May 22-24.
 1878 Sedalia, May.
 1879 Paris, May 21-23.
 1880 Warrensburg, May 31—June 3.
 1881 Carrollton, June 13-16.
 1882 Marshall, June 12.
 1883 Nevada, June 12-15.
 1884 Fulton, June 16-19.
 1885 Holden, June 15-19.
 1886 Richmond, June 14-17.
 1887 Moberly, June 13-16.
 1888 Sedalia, June 11-14.
 1889 Carrollton, June 10-14.
 1890 Mexico, June 9-13.
 1891 Pertle Springs.
 1892 Pertle Springs, June 13-16.
 1893 Pertle Springs, June 12-18.
 1894 Moberly, June 11-14.
 1895 Marshall, June 10-12.
 1896 Palmyra, June 15-17.
 1897 Lexington, June 14-17.
 1898 Mexico, June 13-16.
 1899 Plattsburg, June 12-17.
 1900 California, June 11-14.
 1901 Sedalia, June 11-13.
 1902 Maryville, June 9-12.
 1903 Joplin, June 16-17.
 1904 Carrollton, June 20-21.

MISSIONARIES WHO HAVE GONE OUT FROM MISSOURI

China

Mr. and Mrs. F. E. Meigs
 Miss Cammie Gray
 Miss Margaret Lawrence

Miss Lois Ely
 Miss Vincoe Mushrush
 Mr. Samuel Goodsell
 Mrs. Samuel Goodsell

Jamaica

Mr. and Mrs. W. H. Williams

Japan

Mrs. Amy Jean Robison Sarvis
 Miss Edith Parker
 Miss Jewell Palmer
 Mr. C. E. Robison
 Mrs. C. E. Robison
 Mr. C. F. McCall
 Mrs. C. F. McCall
 Miss Martha Gibson
 Miss Rose Johnson

India

Mrs. Kenneth L. Potee
 Miss Mattie Burgess
 Dr. Jennie V. Fleming
 Miss Veda Harrah
 Mr. Wilfred Scott
 Miss Caroline Pope
 Dr. Olivia Baldwin
 Mrs. Carl W. Vissering
 Dr. and Mrs. C. S. Durand
 Miss Sue A. Robinson

Mexico

Mr. and Mrs. A. G. Alderman
 Mr. and Mrs. F. J. Huegel
 Mr. E. T. Cornelius
 Mrs. Alice Clay Cornelius
 Mrs. Lottie Roberts Cornelius
 Miss Edna Lick
 Miss Nannie Hopper

South America

Mr. and Mrs. T. F. Reavis
 Miss Lora Garrett

Liberia

Jacob Kenoly

Africa

Miss Meryle O. Ward

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